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SAINTS

AND THEIR

SYMBOLS

A Companion in the Churches and Picture Galleries of Europe

BY

E. A. GREENE

ILLUSTRATED

REVISED EDITION

TWENTY-SIXTH IMPRESSION

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"

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ILLUSTRATIONS

(From Sketches by the Author).

FRONTISPIECE.

PART OF THE CORONATION OF THE VIRGIN, BY ORCAGNA, IN THE NATIONAL GALLERY.

KEY TO ARRANGEMENT OF FIGURES.

Beginning on the left:—

FIRST ROW.—1. ST. PAUL; 2. ST. MATTHEW; 3. ST. LAWRENCE.

SECOND ROW.—1. ST. JOHN THE BAPTIST; 2. ST. DAMIANO; 3. ST. ANSANO; 4. ST. NICHOLAS OF BARI; 5. ST. DOMINIC; 6. ST. CATHERINE OF ALEXANDRIA.

THIRD ROW.—1. ST. JAMES THE GREAT; 2. AN APOSTLE; 3. A MONK; 4. ST. BERNARD; 5. ST. ANTONY THE HERMIT; 6. ST. AGNES.

FOURTH ROW.—1. AN APOSTLE; 2. ST. MARK; 3. ST. ROMULO; 4. ST. AUGUSTINE; 5. ST. JEROME; 6. ST. SCHOLASTICA.

FIFTH ROW.—1. ST. ZENOBIO; 2. ST. PANCRAS; 3. ST. REPARATA.

SMALL WOODCUTS.

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PREFACE.

In issuing another edition of this little book, the author wishes to acknowledge the kindness and favour with which it has been received since its first publication more than twenty years ago. The continuance of a demand for it is the best testimony that it has fulfilled in some measure a real want, and has encouraged the issue of a new edition. No change has been made in the scope of the book, as experience has apparently endorsed the aim and limitations which were marked out in its origin.

All Saints' Day, 1907.

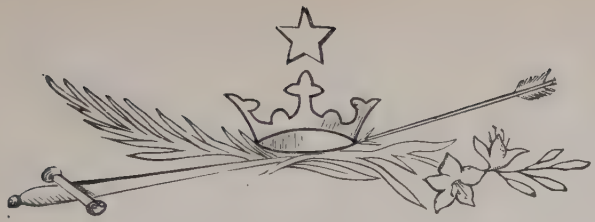
PREFACE TO THE FIRST EDITION.

The object of this little book, as its name implies, is to be of some assistance to the traveller in the Churches and Picture Galleries of Europe. There, the effigies of the saints and scenes from their histories meet us at every turn, and we lose more than half the pleasure we might derive from the contemplation of a work of art, when we are in ignorance of its

real meaning, or the lesson it was intended to convey. Mrs. Jameson's beautiful work amply supplies all that could be desired on this subject, but it is of far too extensive a character to be easily carried about or used as a handbook. It is hoped, therefore, that a book like the present volume may be found useful by many, for it is small enough to find a place in any traveller's bag, and to be carried in the galleries as a ready work of reference. The first part, consisting of an alphabetical list of the principal symbols distinguishing the saints in art, will enable the reader to identify the members of those glorious groups of the redeemed which Orcagna and Fra Angelico loved to paint. The second part, containing accounts of the saints themselves, told in the fewest possible words, will serve to explain most of the pictures relating to them. As the book has been compiled solely with a view to art, those only of the saints and legends which are represented in art have been noticed; and no reference has been made to the authenticity of either saints or legends.

An acknowledgment is due to the works of Mrs. Jameson, the Rev. S. Baring Gould, and Alban Butler, which have been of great assistance.

All Saints' Day, 1881.



SYMBOLS

DISTINGUISHING THE

SAINTS

IN ART.

ANCHOR. Sometimes three balls, or three children in a tub. Bishop's robes.	S. Nicholas of Myra, A.D. 326. Patron saint of Russia, and many seaports; also of children, especially schoolboys, sailors, merchants, and travellers, and against thieves.
ANCHOR at his side, hung round his neck, or held in his hand. Pope's or Bishop's robes.	S. Clement, M., A.D. 100. Third Bishop of Rome.
ANGEL or Man.	S. Matthew, Apostle, Evangelist, M.
ANGEL holding a book. Benedictine habit.*	S. Francesca Romana, A.D. 1440.
ANGEL. Crown of red and white roses. Musical instruments. Palm.	S. Cecilia, V.M., A.D. 280. Patron saint of music and musicians.

* Descriptions of the various monastic habits, with other explanatory notes, will be found in the Appendix.

ANGEL holding a flame-tipped arrow. Dove. Carmelite habit.

S. Theresa, A.D. 1582. Patron saint of Spain. Foundress of the Scalzi, reformed Carmelites.

ANGEL leading captives. White habit. Blue and red cross on his breast.

S. John de Matha, A.D. 1213. Founder of the Order of Trinitarians, for the redemption of captives.

ANGEL with pyx or chalice. Franciscan habit. Cardinal's hat on a tree or at his feet.

S. Bonaventura, A.D. 1274.

ANGEL holding fruit or flowers. Crown. Palm.

S. Dorothea of Cappadocia, V.M., A.D. 303.

ANGEL and Lily. Not represented before 1622.

S. Philip Neri, A.D. 1595. Founder of the Order of the Oratorians.

ANGEL holding a shield on which are three fleurs-de-lys.

S. Clotilda of Burgundy, A.D. 534.

ANGEL ploughing, in the background. Spade. In Spanish pictures only.

S. Isidore the Ploughman, A.D. 1170. Patron saint of Madrid and of agriculture.

ANGELS crowning her with roses.

S. Rosalia of Palermo, A.D. 1160.

ANVIL at his feet or in his hand. In armour. Lion.

S. Adrian, M., A.D. 290. Patron saint of Flanders and Germany, of soldiers, and against the plague.

ANVIL. Bishop's robes, or as a blacksmith.

S. Eloy, Lo, or Eligius, A.D. 659. Patron saint of Bologna, and of blacksmiths and horses.

ARMOUR and crown lying at his side. Benedictine habit.

S. William of Aquitaine, A.D. 812.

ARROW. Banner with a red cross. Crown. Sometimes surrounded by many virgins. Palm.

S. Ursula, V.M. Dates vary from 237 to 451. Patron saint of young girls, and women engaged in the education of their own sex.

Arrow transfixing his breast or hand, or a hind near pierced by an arrow. Old and in Benedictine habit.	S. Giles, Hermit, A.D. 725. Patron saint of Edinburgh, and of woods, lepers, cripples, and beggars.
Arrows, pierced by. Bound to a tree or column.	S. Sebastian, M., A.D. 288. Patron saint against the plague and pestilence.
Arrows. Millstone. Crown. Palm.	* S. Christina, V.M., A.D. 295. Patron saint of Bolsena, and one of the patron saints of Venice.
Arrow; sometimes piercing a crown. Wolf near. Royal robes.	S. Edmund, M., A.D. 870. Patron saint of Bury St. Edmunds.
Awl, or shoemaker's knife. Two men together. Palms.	SS. Crispin and Crispianus, MM., A.D. 300. Patron saints of Soissons.
Axe.	S. Matthias, Apostle, M.
Axe in his hand; or sometimes in his head. In armour.	S. Proculus, M, *circa* 303. Patron saint of Bologna.
Axe, lictor's; also a two-pronged fork.	S. Martina, V.M., A.D. 230.
Bag of money. Book. Pen and inkhorn.	S. Matthew, Apostle and Evangelist, M.
Balls, three. Bishop's robes.	S. Nicholas of Myra, A.D. 326. Patron of Russia, and many seaports; also of children, especially schoolboys, of sailors, merchants, and travellers, and against thieves.

* It is difficult to distinguish this saint from S. Ursula, but when found in early Italian art and without signs of royalty, it is S. Christina.

BANNER with black Imperial eagle. Royal robes. Palm.	S. Wenceslaus of Bohemia, M., A.D. 938.
BANNER, with red cross. Arrow. Crown. Sometimes surrounded by many virgins.	S. Ursula, V.M. Dates vary from 237 to 451. Patron saint of young girls, and women engaged in the education of their own sex.
BANNER with red cross on a white ground. Crown. Palm. Sometimes in a red and white mantle.	S. Reparata, V. M., 3rd century. Formerly patron saint of Florence.
BANNER, white, with a red cross. Classical armour. Only found near Pisa.	S. Torpé, M., A.D. 70. Patron saint of Pisa.
BANNER. Sword. Palm. Young and richly dressed.	S. Julian of Cilicia, M. Patron saint of Rimini.
BEASTS, surrounded by. Palm. Dark grey or brown mantle.	S. Thecla, V.M., 1st century. Patron saint of Tarragona.
BEDS in the background. Dark brown habit and hood.	S. Juan de Dios, A.D. 1550. Founder of the Order of Hospitallers or Brothers of Charity.
BEEHIVE. Inkhorn, pen, and papers. White habit, with a cowl and large sleeves. Sometimes demon bound.	S. Bernard of Clairvaux, A.D. 1153. Founder of the Cistercian Order of reformed Benedictines.
BEEHIVE at his feet. Books. Bishop's robes.	S. Ambrose, A.D. 397. One of the Four Latin Fathers of the Church. Patron saint of Milan.
BEGGAR, half naked, at his feet, or receiving part of his cloak.	S. Martin of Tours, A.D. 397. Patron saint of Tours, Lucca, and penitent drunkards.
BEGGAR at his feet. Dark brown habit and hood.	S. Juan de Dios, A.D. 1550. Founder of the Order of Hospitallers or Brothers of Charity.

BEGGAR with a dish, old and very ragged. Sometimes palm and cross.	S. Alexis, A.D. 400. Patron saint of pilgrims and beggars.
BEGGARS at her feet. Carrying roses in her mantle. Royal robes or Franciscan habit.	S. Elizabeth of Hungary, A.D. 1231.
BEGGARS, giving alms to. Widow's veil. Crown. Franciscan habit.	*S. Elizabeth of Portugal, A.D. 1336.
BELL, sometimes suspended from the top of a crutch. Hog.	S. Anthony, Hermit, A.D. 357.
BELL. Sometimes loaf and cruse.	S. Pol de Léon, A.D. 573.
BLACKSMITH with anvil, hammer, and bellows, or Bishop's robes with blacksmith's tools.	S. Eloy, Lo, or Eligius, A.D. 659. Patron saint of Bologna, and of blacksmiths and horses.
BLOOD flowing from his head. Generally pierced by a sword or axe. Dominican habit.	S. Peter Martyr, A.D. 1252.
BLOOD flowing from his head. Bishop's robes, or Benedictine habit.	S. Thomas à Becket, A.D. 1170.
BONES, two human. Scourge. Beehive. Bishop's robes.	S. Ambrose, A.D. 397. One of the Four Latin Fathers of the Church. Patron saint of Milan.
BOOK transfixed by a sword, or stained with blood. Bishop's robes over the Benedictine habit.	S. Boniface, A.D. 755. Archbishop of Mayence. Apostle and first Primate of Germany.
BOOKS at his feet, or in his hand. Sometimes a heart, flaming or transfixed by an arrow. Bishop's robes.	S. Augustine, A.D. 430. One of the Four Latin Fathers of the Church.
BOOKS, trampling under his feet. Bishop's robes. Palm. Sword.	S. Cyprian of Antioch, M., A.D. 304.

* S. Elizabeth of Portugal is distinguished from S. Elizabeth of Hungary by her venerable appearance.

Bottle on the end of a staff. Scallop shell.	S. James the Great, Apostle, M. Patron saint of Spain.
Bottles. Giving alms to the poor. Fur-trimmed tunic and cap.	S. Omobuono. Patron saint of Cremona and of tailors.
Box, or vase, of alabaster. Long fair hair.	S. Mary Magdalene, A.D. 68. Patron saint of Provence, Marseilles, and of penitent women.
Box of ointment. Surgical instruments. Two men together in red robes.	SS. Cosmo and Damian, MM., A.D. 301. Patron saints of the Medici and of medicine.
Branch of olive. White habit. Only found in late pictures.	S. Bernard of Tolomei, A.D. 1319. Founder of the Order of Olivetani, reformed Benedictines.
Branch of olive. Sword at his feet. Loose physician's robe. Palm.	S. Pantaleon of Nicomedia, M., 4th century. Patron saint of physicians.
Branch of olive. Lamb. Palm.	S. Agnes, V.M., A.D. 304.
Branch twisted round his body. Old and half naked, and with long hair.	S. Onofrio, 4th or 5th century. Hermit of Thebes.
Bread and cruse of water. Bell.	S. Pol de Léon, A.D. 573.
Buildings, in his hand.	S. Petronius, A.D. 430. Patron saint of Bologna.
Candle on his head, or in his hand. Bishop's robes. Wheel.	S. Erasmus or Elmo, M., A.D. 296.
Candle lighted. A demon trying to blow it out with bellows.	S. Genevieve, A.D. 509. Patron saint of Paris.
Captive kneeling at her feet. Broken fetters in her hand.	S. Radegunda, A.D. 587. Protectress of the Order of Trinitarians, for the redemption of captives.
Cardinal, barefooted, with a rope round his neck.	S. Charles Borromeo, A.D. 1584. Archbishop of Milan.
Cardinal. (Only in a group of Vallombrosan saints.)	S. Bernard degli Uberti, Abbot of Vallombrosa.

CARDINAL'S HAT, on a tree or at his feet. Franciscan habit.	S. Bonaventura, A.D. 1274.
CARDINAL'S HAT, at his feet or near him. Emaciated, old, and ragged, or in Cardinal's robes. Lion. Church in his hand.	S. Jerome, A.D. 420. One of the Four Latin Fathers of the Church. Founder of Monachism in the West. Patron saint of scholars.
CARPENTER'S or builder's square.	S. Thomas, Apostle, M. Patron saint of builders and architects.
CAULDRON of oil. A boy with the palm. Generally a cock; sometimes lion or wolf.	S. Vitus, M., A.D. 303. Patron saint of Saxony, Bohemia, Sicily, of dancers and actors, and of those who find a difficulty in early rising.
CENSER. Benedictine habit. Generally accompanying S. Benedict.	S. Maurus, A.D. 584.
CHAIN and fetters in her hand. Peculiar to Rome.	S. Balbina, A.D. 130.
CHAINS and fetters. Benedictine habit, or deacon's robes.	S. Leonard, A.D. 559. Patron saint of prisoners and slaves.
CHALICE or Pyx. Franciscan habit. Cardinal's hat on a tree or at his feet.	S. Bonaventura, A.D. 1274.
CHALICE. Dominican habit. Star on his breast.	S. Thomas Aquinas, A.D. 1274.
CHEQUERED HABIT. Franciscan cord. Dog at her feet.	S. Margaret of Cortona, A.D. 1297
CHILD on his shoulders. Walking through water.	S. Christopher, A.D. 364.
CHILD-CHRIST in his arms, or on a book. Franciscan habit.	S. Antony of Padua, A.D. 1231.
CHILD in his arms, or at his feet.	S. Vincent de Paule, A.D. 1660. Founder of the Sisters of Charity

CHILDREN, three in a tub. Bishop's robes.	S. Nicholas of Myra, A.D. 326. Patron saint of Russia, and many seaports; also of children, especially schoolboys, sailors, merchants, travellers, and against thieves.
CHURCH with two towers in his hand. Pilgrim with wallet and shell.	S. Sebald, A.D. 770.
CHURCH in her hand. Royal robes. Walking over ploughshares.	S. Cunegunda of Bavaria, A.D. 1040.
CHURCH in his hand. Royal robes. Sometimes in armour.	S. Henry of Bavaria, A.D. 1024.
CHURCH in his hand. Emaciated, old, and ragged, or in Cardinal's robes. Cardinal's hat near. Lion.	S. Jerome, A.D. 420. One of the Four Latin Fathers of the Church. Founder of Monachism in the West. Patron saint of scholars.
CLOAK, dividing with beggar.	S. Martin of Tours, A.D. 397. Patron saint of Tours, Lucca, and of penitent drunkards.
CLUB.	S. James the Less, Apostle, M.
COCK. A boy with the palm. Sometimes lion or wolf.	S. Vitus, M., A.D. 303. Patron saint of Saxony, Bohemia, Sicily, and of dancers and actors, and of those who find a difficulty in early rising.
COMB, of iron. Bishop's robes.	S. Blaise, M., A.D. 289. Patron saint of Ragusa, of woolcombers, of wild animals, and against diseases of the throat.
COMB, of iron. In armour. Keys at his girdle.	S. Hippolytus, M., A.D. 258. The gaoler of S. Laurence.
CROSS, transverse, or ✕-shaped.	S. Andrew, Apostle, M. Patron saint of Scotland and Russia.

Cross at the end of a staff, or sometimes small in his hand, or T-shaped.	S. Philip, Apostle, M.
Cross. Light grey habit. Beardless. Sometimes a crutch.	S. John Gualberto, A.D. 1073. Founder of the Vallombrosan Order of reformed Benedictines.
Cross, blue and red on his breast. White habit. Sometimes angel leading captives.	S. John de Matha, A.D. 1213. Founder of the Order of Trinitarians for the redemption of captives.
Cross. Lily. Pyx. Franciscan habit. Black veil.	S. Clara, A.D. 1253. Founder of the Order of Franciscan Nuns called Poor Clares.
Cross. Dragon. Crown. Palm.	S. Margaret, V.M., A.D. 306.
Cross, T-shaped. Javelins. Lily. Crown. Palm.	S. Miniato, M., A.D. 254.
Cross, black, embroidered on a white robe.	S. Apollinaris of Ravenna, M., A.D. 79.
Cross, red, on his breast. In armour. Sometimes as a Moor, or with eagle on banner and shield.	S. Maurice, M., A.D. 286. Patron saint of Austria, Savoy, and Mantua, and of foot soldiers.
Cross, large. Royal robes.	S. Oswald, A.D. 642.
Crown and sceptre at his feet. Franciscan habit, or Bishop's robes embroidered with the fleur-de-lys.	S. Louis of Toulouse, A.D. 1297.
Crown and sceptre at his feet. Hermit's garb. A doe by his side.	S. Procopius, A.D. 1053.
Crown and sceptre at his feet, or by his side. Lily. Young and in royal robes.	S. Casimir of Poland, A.D. 1483.

Crown. Benedictine habit. Palm.	S. Flavia, M., A.D. 540.
Crown of Thorns in his hand. Franciscan habit, or royal robes embroidered with the fleur-de-lys.	S. Louis IX., King of France, A.D. 1270.
Crown of Thorns. Stigmata. Lily. Dominican habit.	S. Catherine of Siena, A.D. 1380.
Crowns, three, embroidered on his robe. Globe and Cross. In armour. Ermine mantle.	S. Charlemagne, A.D. 814.
Crucifix, sometimes a crutch. Light grey habit. Beardless.	S. John Gualberto, A.D. 1073. Founder of the Vallombrosan Order of reformed Benedictines.
Crucifix, wreathed with the lily. Star on his breast or above his head. Benedictine habit.	S. Nicholas of Tolentino, A.D. 1309.
Crucifix. Dominican habit. Sometimes wings.	S. Vincent Ferraris, A.D. 1419.
Crucifix. Pyx. Dominican habit.	S. Hyacinth, A.D. 1257.
Crucifix. Lily. Surplice over black habit.	S. Francis Xavier, A.D. 1552. Patron saint of India.
Crucifix. Ragged clothes, and long loose hair.	S. Rosalia of Palermo, A.D. 1160.
Crutch, sometimes with a bell hanging from it. Hog.	S. Anthony, Hermit, A.D. 357.
Crutch. Long beard. White habit.	S. Romualdo, A.D. 1027. Founder of the Order of Camaldolesi, reformed Benedictines.
Crutch, Cross, or Crucifix. Light grey habit. Beardless.	S. John Gualberto, A.D. 1073. Founder of the Vallombrosan Order of reformed Benedictines.
Cup, with serpent. Eagle.	S. John, Apostle, Evangelist.

Cup, broken. Benedictine habit.	S. Benedict, A.D. 543. Founder of the Benedictine Order.
Cup, broken. Palm.	S. Donato of Arezzo, M.
Cup and wafer. Tower. Feather. Sword. Crown. Palm.	S. Barbara, V.M., A.D. 303. Patron saint of Mantua and Ferrara; of arms, armourers and fortifications, and against thunder and lightning.
Cup and sponge, with drops of blood.	S. Pudentiana, A.D. 148.
Dates, cluster of, on palm. Cross. Young and richly dressed.	S. Ansano, M. Patron saint of Siena.
Demon, bound. Inkhorn, pen, and papers. White habit. Sometimes beehive.	S. Bernard of Clairvaux, A.D. 1153. Founder of the Cistercian Order of reformed Benedictines.
Demon, bound, at his feet. White over black habit. Monstrance or Cup.	S. Norbert, A.D. 1134. Founder of the Order of Premonstratesians.
Demon, holding bellows, and trying to blow out a torch or candle.	S. Genevieve, A.D. 509. Patron saint of Paris.
Demon, trying to blow out a lantern.	S. Gudula, A.D. 712. Patron saint of Brussels.
Dish, breasts on. Shears. Palm.	S. Agatha, V.M., A.D. 251. Patron saint of Malta and Catania.
Dish. Old and dressed as a beggar or pilgrim. Sometimes Cross or Palm.	S. Alexis, A.D. 400. Patron saint of pilgrims and beggars.
Dish, eyes on. Sword or wound in her neck. Lamp. Palm.	S. Lucy, V.M., A.D. 303. Patron saint of Syracuse, and against diseases of the eye.
Distaff. Sheep. Sometimes basket of loaves.	S. Genevieve, A.D. 509. Patron saint of Paris.
Doe by his side. Hermit's garb. Crown and sceptre at his feet.	S. Procopius, A.D. 1053.

Dog, with a torch in its mouth. Star on forehead. Lily. Dominican habit.	S. Dominic, A.D. 1221. Founder of the Dominican Order.
Dog by his side. Pilgrim's shell and staff. Pointing to a wound in his leg.	S. Roch, A.D. 1327. Patron saint of the sick, particularly the plague-stricken.
Dog at her feet. Chequered habit.	S. Margaret of Cortona, A.D. 1297
Dove on his shoulder, or hovering over his head. Pope's robes.	S. Gregory, A.D. 604. One of the Four Latin Fathers of the Church.
Dove. Benedictine habit. Lily. Generally accompanying S. Benedict.	S. Scholastica, A.D. 543. Sister of S. Benedict.
Dove. Heart with I.H.S., or Angel holding flame-tipped arrow. Carmelite habit.	S. Theresa, A.D. 1582. Patron saint of Spain. Foundress of the Scalzi, reformed Carmelites.
Dragon at his feet. In armour. Standard. Palm.	S. George, M., A.D. 303. Patron saint of England, Germany, and Venice, and of soldiers and armourers.
Dragon in his hand, its mouth bound with threads. Pope's or Bishop's robes, with an ox at his feet.	S. Sylvester, Pope, A.D. 335.
Dragon at his feet. Bishop's robes.	S. Mercuriale, 2nd century. Bishop of Forli.
Dragon at his feet. In armour.	S. Theodore, M., A.D. 319. Patron saint of Venice.
Dragon under her feet. Cross. Crown. Palm.	S. Margaret, V.M., A.D. 306.
Dragon, bound, at her feet. Pot of holy water. Keys at her girdle. Ladle.	S. Martha of Bethany, A.D. 84. Patron saint of cooks and housewives.
Dragon, driving into the sea.	S. Pol de Léon, A.D. 573.

EAGLE. Sometimes a cup and serpent.	S. John, Apostle, Evangelist.
EAGLE by her side. Lion. Palm.	S. Prisca, V.M., A.D. 275.
EYES on a book. Benedictine habit.	S. Ottilia, M., A.D. 720.
EYES on a dish. Sword or wound in her neck. Lamp. Palm.	S. Lucy, V.M., A.D. 303. Patron saint of Syracuse, and against diseases of the eye.
FACE of Christ on a cloth.	S. Veronica, M.
FALCON. In armour.	S. Bavon, A.D. 657. Patron saint of Ghent and Haarlem.
FEATHER. Tower. Chalice and wafer. Sword. Crown. Palm.	S. Barbara, V.M., A.D. 303. Patron saint of Ferrara and Mantua; also of arms, armourers and fortifications, and against thunder and lightning.
FETTERS and chains, Benedictine habit, or Deacon's robes.	S. Leonard, A.D. 559. Patron saint of prisoners and slaves.
FETTERS in his hand, or at his feet. White habit. Blue and red cross on his breast.	S. John de Matha, A.D. 1213. Founder of the Order of the Trinitarians for the redemption of captives.
FETTERS and chains in her hand. Peculiar to Rome.	S. Balbina, A.D. 130.
FETTERS, broken, in her hand. A captive kneeling at her feet.	S. Radegunda, A.D. 587. Protectress of the Order of Trinitarians for the redemption of captives.
FINGER on his lip. Five stars over his head.	S. John Nepomuc, A.D. 1393. Patron saint of silence, bridges, and running water.
FIRE in his hand. Bishop's robes.	S. Brice or Britius, A.D. 444. Bishop of Tours.
FIRE near him, or under his feet Crutch with bell. Hog.	S. Anthony, Hermit, A.D. 357.

FIRE. Throwing water on a burning house.	S. Florian, M. A patron saint of Austria.
FISH and keys.	S. Peter, Apostle, M.
FISH. Bishop's robes.	S. Ulrich, A.D. 973. Patron saint of Augsburg.
FISH with a key in its mouth. Bishop's robes.	S. Benno, A.D. 1100.
FISH suspended from the crozier. Bishop's robes.	S. Zeno, A.D. 380. Patron saint of Verona.
FISH at his feet. Bishop's robes.	S. Corentin of Brittany, A.D. 495.
FLAME OF FIRE in his hand, or on his breast. Lily. Franciscan habit.	S. Antony of Padua, A.D. 1231.
FLEUR DE LYS embroidered on Royal robes. Crown of thorns.	S. Louis IX., King of France, A.D. 1270.
FLEUR DE LYS embroidered on Bishop's robes. Sometimes Franciscan habit. Crown and sceptre at his feet.	S. Louis of Toulouse, A.D. 1297.
FLOWERS in her hand, or crowned by. Palm.	S. Dorothea of Cappadocia, V.M., A.D. 303.
FLOWERS, three. Swan. Carthusian habit.	S. Hugh of Lincoln, A.D. 1126.
FORK, two-pronged. Lictor's axe.	S. Martina, V.M., A.D. 230.
FOUNTAIN. Sword. Sometimes head in his hand.	S Alban, A.D. 305. England's protomartyr.
GLOBE, surmounted by cross, three crowns on robe. In armour. Ermine mantle.	S. Charlemagne, A.D. 814.
GOOSE by his side. Sometimes Bishop's robes.	S. Martin of Tours, A.D. 397. Patron saint of Tours and Lucca and of penitent drunkards.

Grate or Gridiron. Sometimes only embroidered on his robe.	S. Laurence, M., A.D. 258. Patron saint of Nuremberg and Genoa.
Hair, long, fair. Vase or box of alabaster.	S. Mary Magdalene, A.D. 68. Patron saint of Provence and Marseilles, and of penitent women.
Hair and beard long. Very old and half naked. Sometimes a raven near.	S. Paul the Hermit of Thebes, A.D. 344.
Hair and beard long. Very old and clothed only with branches.	S. Onofrio, 4th or 5th century. Hermit of Thebes.
Halberd (in Germany).	S. Jude or Thaddeus, Apostle, M.
Hammer, anvil, tongs, &c. Bishop's robes, or sometimes as a blacksmith.	S. Eloy, Lo, or Eligius, A.D. 659. Patron saint of Bologna, and of blacksmiths and horses.
Harrow. Bishop's robes.	S. Frediano of Lucca, A.D. 560.
Hat, cardinal's, near. Old and emaciated. Sometimes Cardinal's robes. Lion.	S. Jerome, A.D. 420. One of the Four Latin Fathers of the Church. Founder of Monachism in the West. Patron saint of scholars.
Hat, cardinal's, at his feet or on a tree. Franciscan habit.	S. Bonaventura, A.D. 1274.
Hawk. Shield with nine balls.	S. Quirinus the Tribune, A.D. 130.
Head, blood flowing from, or pierced by a sword. Bishop's robes, or Benedictine habit.	S. Thomas à Becket, A.D. 1170.
Head, blood flowing from, or pierced by a sword or axe. Dominican habit.	S. Peter Martyr, A.D. 1252.
Head of a man under her feet. Wheel. Crown. Palm.	S. Catherine of Alexandria, V.M., A.D. 307. Patron saint of Venice, and places of education, of science, philosophy, and eloquence, and against diseases of the tongue.

HEAD, carrying his own. Sometimes sword. Bishop's robes.	S. Denis, M., 1st century. Patron saint of France.
HEAD, carrying his own. Only found in Rouen.	S. Clair, M., 3rd century.
HEAD, carrying half, with a mitre on it. Bishop's robes.	S. Nicasius, M., A.D. 400. Bishop of Rheims.
HEAD, carrying her own. Palm.	S. Valerie, M. Patron saint of Aquitaine.
HEAD, carrying her own, accompanied by a Roman soldier with Palm. King. Queen with a veil.	S. Grata, A.D. 300. S. Alexander. S. Lupo. S. Adelaide.
HEAD, carrying his own. In armour. Axe in his hand or head.	S. Proculus, M., *circa* 303. Patron saint of Bologna.
HEAD in his hand. Fountain in background. Sword.	S. Alban, A.D. 305. England's protomartyr.
HEART, flaming, or transfixed with an arrow. Bishop's robes. Book at his feet or in his hands.	S. Augustine, A.D. 430. One of the Four Latin Fathers of the Church.
HEART, crowned by thorns. I.H.S. in the sky.	S. Ignatius Loyola, A.D. 1556. Founder of the Society of Jesuits.
HEART with I.H.S. Carmelite habit. Sometimes Crucifix and Lily or Dove.	S. Theresa, A.D. 1582. Patron saint of Spain. Foundress of the Scalzi, reformed Carmelites.
HERMIT praying in a hollow tree.	S. Bavon, A.D. 657. Patron saint of Ghent and Haarlem.
HERMIT. Very old, with long hair, and half naked. Sometimes a raven near.	S. Paul the Hermit of Thebes, A.D. 344.
HIND pierced by an arrow, sometimes through his hand. Benedictine habit.	S. Giles, Hermit, A.D. 725. Patron saint of Edinburgh, and of woods, lepers, cripples, and beggars.

HOG. Bell and crutch.	S. Anthony, Hermit, A.D. 357.
HORN, drinking. Bishop's robes.	S. Cornelius. Bishop of Rome.
HORSES, tied to wild. In armour. Keys at his girdle.	S. Hippolytus, M., A.D. 258. The gaoler of S. Laurence.
HOUSE, throwing water on a burning.	S. Florian, M. A patron saint of Austria.
HUNTSMAN. Stag with a crucifix between its horns. (Hardly ever found in Italy.)	S. Hubert, A.D. 727. Bishop of Liege. Patron saint of dogs and the chase.
I.H.S. on heart. Carmelite habit. Sometimes crucifix and lily or dove.	S. Theresa, A.D. 1582. Patron saint of Spain. Foundress of the Scalzi, reformed Carmelites.
I.H.S. in the sky. Heart crowned by thorns.	S. Ignatius Loyola, A.D. 1556. Founder of the Society of Jesuits.
I.H.S. on a tablet surrounded by rays. Franciscan habit. Sometimes three mitres.	S. Bernardino of Siena, A.D. 1444. Founder of the Order of Observants, reformed Franciscans.
INK-HORN, pen, and papers. White habit. Beehive. Bound demon.	S. Bernard of Clairvaux, A.D. 1153 Founder of the Cistercian Order of reformed Benedictines.
INSTRUMENTS, surgical. Two men in red robes. Palms.	SS. Cosmo and Damian, MM., A.D. 301. Patron saints of the Medici, and of medicine.
JAVELIN with the point reversed. Lily. Palm.	S. Filomena, M., A.D. 303.
JAVELIN or lance at his feet. Bishop's robes. Palm.	S. Lambert, M., A.D. 709.
JAVELINS. T-shaped cross. Lily. Crown. Palm. Red robe.	S. Miniato, M., A.D. 254.
JUDGE or Doctor of Laws. Sometimes surrounded by widows and orphans.	S. Ives of Bretagne, A.D 1303. Patron saint of lawyers.

KEYS.	S. Peter, Apostle, M.
KEYS at his girdle. In armour. Sometimes an iron comb or bound to horses.	S. Hippolytus, M., A.D. 258. The gaoler of S. Laurence.
KEYS at her girdle. Pot of holy water. Ladle. Dragon at her feet.	S. Martha of Bethany, A.D. 84. Patron saint of cooks and housewives.
KNIFE.	S. Bartholomew, Apostle, M.
KNIFE, shoemaker's, or awl. Two men together. Palm.	SS. Crispin and Crispianus, MM., A.D. 300. Patron saints of Soissons.
LABARUM, or Standard of the Cross. Classical costume.	S. Constantine, A.D. 335.
LADLE. Dragon at her feet. Pot of holy water.	S. Martha of Bethany, A.D. 84. Patron saint of cooks and housewives.
LAMB. Crucifix.	S. John the Baptist.
LAMB. Olive-branch. Palm.	S. Agnes, V.M., A.D. 304.
LAMB. Lily. Franciscan habit. Stigmata.	S. Francis of Assisi, A.D. 1226. Founder of the Franciscan Order.
LAMP. Sword or wound in her neck. Eyes on dish. Palm.	S. Lucy, V.M., A.D. 303. Patron saint of Syracuse, and against diseases of the eye.
LANCE (in Italian pictures).	S. Matthias, Apostle, M.
LANCE, or Halberd.	S. Jude or Thaddeus, Apostle, M.
LANCE at his feet. Bishop's robes. Palm.	S. Lambert, M., A.D. 709.
LANTERN. Demon trying to blow it out.	S. Gudula, A.D. 712. Patron saint of Brussels.
LEG, pointing to a wound in. Pilgrim's shell and staff. Sometimes dog.	S. Roch, A.D. 1327. Patron saint of prisoners and the sick, especially the plague-stricken.
LICTOR'S axe.	S. Martina, V.M., A.D. 230.

LILY.	S. Joseph.
LILY. Dominican habit. Star on his forehead.	S. Dominic, A.D. 1221. Founder of the Dominican Order.
LILY. Franciscan habit. Stigmata.	S. Francis of Assisi, A.D. 1226. Founder of the Franciscan Order.
LILY. T-shaped cross. Javelins. Crown. Palm. Red robe.	S. Miniato, M., A.D. 254.
LILY. Franciscan habit. Flame of fire in his hand or on his breast.	S. Antony of Padua, A.D. 1231.
LILY. Young and in royal robes. Crown and sceptre at his feet or by his side.	S. Casimir of Poland, A.D. 1483.
LILY. Crucifix. Surplice over black habit.	S. Francis Xavier, A.D. 1552. Patron saint of India.
LILY and Angel. (Not represented before 1622.)	S. Philip Neri, A.D. 1595. Founder of the Order of the Oratorians.
LILY. Dove. Benedictine habit.	S. Scholastica, A.D. 543. Sister of S. Benedict.
LILY. Cross. Pyx. Franciscan habit.	S. Clara, A.D. 1253. Founder of the Order of Franciscan nuns called Poor Clares.
LILY. Crown of thorns. Dominican habit. Stigmata.	S. Catherine of Siena, A.D. 1380.
LILY. Sword. Lion. Palm.	S. Euphemia, V.M., 307.
LILY. Javelin with point reversed. Palm.	S. Filomena, V.M., A.D. 303.
LION, generally winged,	S. Mark, Evangelist, M.
LION. Emaciated, old, and ragged, or in cardinal's robes. Cardinal's hat near.	S. Jerome, A.D. 420. One of the Four Latin Fathers of the Church. Founder of Monachism in the West. Patron saint of scholars.

LION. A boy with the palm. Generally a cock. Sometimes a wolf and cauldron of oil.	S. Vitus, M., A.D. 303. Patron saint of Bohemia, Saxony, and Sicily, of dancers and actors, and of those who find a difficulty in early rising.
LION. Anvil. Sword or axe. In armour.	S. Adrian, M., A.D. 290. Patron saint of Flanders and Germany, of soldiers, and against the plague.
LION. Eagle. Palm.	S. Prisca, M., A.D. 275.
LION. Lily. Sword. Palm.	S. Euphemia, V.M., A.D. 307.
LOAVES, three small, at her side. Old and worn. Long hair.	S. Mary of Egypt, A.D. 433. Patron saint of penitents and anchorites.
LOAVES in a basket. A shepherdess's dress and a distaff.	S. Genevieve, A.D. 509. Patron saint of Paris.
MAN, or Angel.	S. Matthew, Apostle, Evangelist, M.
MAN under his feet. In armour. Standard and Palm.	S. Gereon, M. One of the Theban Legion.
MAN's head under her feet. Wheel. Crown. Palm.	S. Catherine of Alexandria, V.M., A.D. 307. Patron saint of Venice, and places of education, of science, philosophy, and eloquence, and against diseases of the tongue.
MILLSTONE. In armour.	S. Victor of Marseilles, M., A.D. 303.
MILLSTONE.	S. Florian. A patron saint of Austria.
MILLSTONE. Arrows. Crown. Palm.	S. Christina, M., A.D. 295. Patron saint of Bolsena, and one of the patron saints of Venice. (See p. 3, note).
MITRES, three, on a book, or at his feet. White habit.	S. Bernard of Clairvaux, A.D. 1153. Founder of the Cistercian Order of reformed Benedictines.

MITRES, three. Franciscan habit.	S. Bernardino of Siena, A.D. 1444. Founder of the Order of Observants, reformed Franciscans.
MONSTRANCE of the Blessed Sacrament. White over black habit. Sometimes demon bound.	S. Norbert, A.D. 1134. Founder of the Order of Premonstratesians.
MOOR, in armour, red cross on his breast.	S. Maurice, M., A.D. 286. Patron saint of Austria, Savoy, and Mantua, and of foot soldiers.
MOOR in armour.	S. Victor of Milan, M., A.D. 303.
MOUNDS, three, surmounted by a cross or flag. Franciscan habit.	S. Bernardino of Siena, A.D. 1444. Founder of the Order of Observants, reformed Franciscans.
MOUNTAIN, burning, in the background. Bishop. Palm.	S. Januarius, A.D. 303. Patron saint of Naples.
MULE, kneeling. Flame in his hand. Franciscan habit.	S. Antony of Padua, A.D. 1231.
MUSICAL instruments. Palm.	S. Cecilia, V.M., A.D. 280. Patron saint of music and musicians.
NECK, sword or wound in, rays issuing from it.	S. Lucy, V.M., A.D. 303. Patron saint of Syracuse, and against diseases of the eye.
NUN kneeling at his feet.	S. Vincent de Paule, A.D. 1660. Founder of the Sisters of Charity.
NUN. Black and white habit, with red band across her forehead. Crosier. Pilgrim's staff.	S. Bridget of Sweden, A.D. 1373. Founder of the Order of Brigittines.
OLIVE-BRANCH. White habit. Only found in late pictures.	S. Bernard of Tolomei, A.D. 1319. Founder of the Order of Olivetani, reformed Benedictines.

OLIVE-BRANCH. Lamb. Palm.	S. Agnes, V.M., A.D. 304.
ORGAN.	S. Cecilia, V.M., A.D. 280. Patron saint of music and musicians.
OTTER by his side. Bishop's robes.	S. Cuthbert of Durham, A.D. 687.
OX.	S Luke, Evangelist, M
OX at his feet. Pope's or Bishop's robes. Dragon in his hand.	S. Sylvester, Pope, A.D. 335.
PADLOCK on his mouth, or in his hand. Five stars over his head.	S. John Nepomuc, A.D. 1393. Patron saint of silence, bridges, and running water.
PAPERS and seals. Rich attire.	S. Eleazar of Sabran, A.D. 1300.
PICTURE of the Blessed Virgin.	S. Luke, Evangelist, M.
PIG. Crutch and bell. Old.	S. Anthony, Hermit, A.D. 357.
PINCERS or shears. Palm.	S. Agatha, V.M., A.D. 251. Patron saint of Malta and Catania.
PINCERS holding a tooth.	S. Apollonia of Alexandria, V.M., A.D. 250. Patron saint against the toothache.
PINCERS, holding tongue in. Bishop's robes.	S. Lieven, M., A.D. 656.
PLOUGHSHARES, walking over. Royal robes. Church in her hand.	S. Cunegunda of Bavaria, A.D. 1040.
POMEGRANATE surmounted by a cross. Dark brown habit.	S. Juan de Dios, A.D. 1550. Founder of the Order of Hospitallers, or Brothers of Charity.
POT of holy water, and asperges. Dragon at her feet. Ladle.	S. Martha of Bethany, A.D. 84. Patron saint of cooks and housewives.
POTS, earthenware. Two young girls with palms.	SS. Justa and Rufina, M.M., A.D. 304.

PRIESTS, two. Palms.	SS. Peter Exorcista and Marcellinus, MM., A.D. 304.
PURSE. Pen and inkhorn. Palm.	S. Matthew, Apostle, Evangelist, M.
PURSES, three. Bishop's robes.	S. Nicholas of Myra, A.D. 326. Patron saint of Russia and many seaports; also of children, especially schoolboys, sailors, merchants, and travellers, and against thieves.
PYX. Franciscan habit. Cardinal's hat near.	S. Bonaventura, A.D. 1274.
PYX. Crucifix. Dominican habit.	S. Hyacinth, A.D. 1257.
PYX. Lily. Cross. Franciscan habit and cord.	S. Clara, A.D. 1253. Founder of the Order of Franciscan nuns called Poor Clares.
RAVEN with a loaf in its beak. Benedictine habit.	S. Benedict, A.D. 543. Founder of the Benedictine Order.
RAVEN on a stone. Palm. Deacon's robes.	S. Vincent, M., A.D. 304. Patron saint of Lisbon, Valencia, Saragossa, Milan, and Chalons.
RAVEN. Very old and half naked. Long hair and beard.	S. Paul the Hermit of Thebes, A.D. 344.
RING. Sceptre surmounted by a dove. Royal robes.	S. Edward the Confessor, A.D. 1066.
ROD, or Asperges. Benedictine habit.	S. Benedict, A.D. 543. Founder of the Benedictine Order.
ROD. Crutch and bell. Hog near him.	S. Anthony, Hermit, A.D. 357.
ROPE round his neck. Cardinal's robes. Barefooted.	S. Charles Borromeo, A.D. 1584. Archbishop of Milan.

Roses, red and white, in her robe. Franciscan habit or royal robes.	S. Elizabeth of Hungary, A.D. 1231.
Roses, crown of, or holding them in her hand. Palm.	S. Dorothea of Cappadocia, V.M., A.D. 303.
Roses, crown of, red and white. Musical instruments. Angel. Palm.	S. Cecilia, V.M., A.D. 280. Patron saint of music and musicians.
Roses, crown of. Franciscan habit.	S. Rosa di Viterbo, A.D. 1261.
Roses falling from his mouth. White over brown habit.	S. Angelus the Carmelite, A.D. 1220.
Rule, builder's.	S. Thomas Apostle, M. Patron saint of builders and architects.
Saw. Sometimes Fishes.	S. Simon Zelotes, Apostle, M.
Scourge, with three knotted thongs. Bishop's robes.	S. Ambrose, A.D. 397. One of the Four Latin Fathers of the Church. Patron saint of Milan.
Scourge, with lead on the thongs. Sword at his feet.	*S. Gervasius, M., A.D. 69.
Sea, walking over, or in the background. Dominican habit.	S. Raymond of Peñaforte, A.D. 1275.
Serpents at her side, or feeding from a basket.	S. Verdiana, A.D. 1242.
Seven youths surrounding her. Veil. Palm.	S. Felicitas and her seven sons, MM., A.D. 173. Patron saint of male heirs.
Shears. Palm.	S. Agatha, V.M., A.D. 251. Patron saint of Malta and Catania.
Sheep. Distaff. Basket of loaves.	S. Genevieve, A.D. 509. Patron saint of Paris.
Shell. Long staff and wallet. Sometimes bottle on staff.	S. James the Great, Apostle, M. Patron saint of Spain.

* The companion with whom he is often represented is S. Protasius.

SHIELD with black eagle. Royal robes. Palm.	S. Wenceslaus of Bohemia, A.D. 938.
SHIELD with nine balls. Hawk.	S. Quirinus the Tribune, M., A.D. 130.
SHIP. Anchor. Three balls. Bishop's robes.	S. Nicholas of Myra, A.D. 326. Patron saint of Russia, and many seaports, also of children, especially schoolboys, sailors, merchants, and travellers, and against thieves.
SHOEMAKERS, two.	SS. Crispin and Crispianus, MM., A.D. 300. Patron saints of Soissons.
SIEVE, broken. Benedictine habit.	S. Benedict, A.D. 543. Founder of the Benedictine Order.
SKIN, carrying his own. Knife.	S. Bartholomew, Apostle, M.
SKULL. Franciscan habit. Stigmata.	S. Francis of Assisi, A.D. 1226. Founder of the Franciscan order.
SOLDIER. Red cross on his breast. Sometimes as a Moor. Palm.	S. Maurice, M., A.D. 286. Patron saint of Austria, Savoy, and Mantua, and of foot soldiers.
SPADE. Old.	S. Phocas of Sinope, M., A.D. 303. Patron saint of gardens and gardeners.
SPADE. Labourer's dress. Sometimes an angel ploughing in the background. (In Spanish pictures only).	S. Isidore the Ploughman, A.D. 1170. Patron saint of Madrid and agriculture.
SPEAR. Roman soldier's dress.	S. Longinus, A.D. 45. The centurion at the crucifixion. Patron saint of Mantua.
SPEAR at his feet. Bishop's robes.	S. Lambert, M., A.D. 709.
SPIDER over a cup. White over black habit. Sometimes demon bound.	S. Norbert, A.D. 1134. Founder of the Order of Premonstratesians.
SPIT. In armour.	S. Quintin, M., A.D. 287.

Sponge, with drops of blood. Cup.	S. Pudentiana, A.D. 148.
Staff, long, with wallet or bottle. Scallop shell.	S. James the Great, Apostle, M. Patron saint of Spain.
Staff. Old. Franciscan habit.	S. Francis de Paule, A.D. 1508. Founder of the Order of Minimes, reformed Franciscans.
Stag. Rich secular attire. Sometimes a boat in the background.	S. Julian Hospitator, A.D. 313. Patron saint of travellers, boatmen, and wandering minstrels.
Stag with crucifix between its horns. In armour.	S. Eustace, M., A.D. 118.
Stag with crucifix between its horns. Huntsman's dress or bishop's robes. (Hardly ever found in Italy.)	S. Hubert, A.D. 727. Bishop of Liege. Patron saint of the chase and dogs.
Star on his forehead. Lily. Dominican habit.	S. Dominic, A.D. 1221. Founder of the Dominican Order.
Star on his breast. Dominican habit.	S. Thomas Aquinas, A.D. 1274.
Star on his breast or above his head. Crucifix wreathed with lily. Benedictine habit.	S. Nicholas of Tolentino, A.D. 1309.
Star, holding up, in both hands.	S. Swidbert, A.D. 713.
Stars, five, over his head. Finger on his lip or padlock.	S. John Nepomuc, A.D. 1393. Patron saint of silence, bridges, and running water.
Stigmata. Franciscan habit. Sometimes a Lamb.	S. Francis of Assisi, A.D. 1226. Founder of the Franciscan Order.
Stigmata. Lily. Crown of thorns. Dominican habit.	S. Catherine of Siena, A.D. 1380.
Stone, beating his breast with.	S. Jerome, A.D. 420. One of the Four Latin Fathers of the Church. Founder of Monachism in the West. Patron saint of scholars.

STONE (millstone). Arrows. Crown. Palm.	S. Christina, V.M., A.D. 295. Patron saint of Bolsena, and one of the patron saints of Venice. (See p. 3, note).
STONE (millstone). In armour.	S. Victor of Marseilles, A.D. 303.
STONE (millstone). Sometimes a burning house in the background.	S. Florian, M. A Patron saint of Austria.
STONES. Deacon's robes. Palm.	S. Stephen, Protomartyr.
STONES, carrying, in his chasuble.	S. Alphege, Archbishop of Canterbury.
SWAN. Flowers. Carthusian habit.	S. Hugh of Lincoln, A.D. 1126.
SWORD.	S. Paul, Apostle, M.
SWORD and scales.	S. Michael the Archangel.
SWORD at his feet. Olive or palm. Sometimes hands nailed to a tree over his head.	S. Pantaleon of Nicomedia, M., 4th century. Patron saint of physicians.
SWORD. Books at his feet. Bishop's robes. Palm.	*S. Cyprian of Antioch, A.D. 304.
SWORD in his hand, or piercing his head. Bishop's robes.	S. Thomas à Becket, A.D. 1170.
SWORD, pierced by, or in his head. Dominican habit.	S. Peter Martyr, A.D. 1252.
SWORD. Tower. Cup and wafer. Feather. Crown. Palm.	S. Barbara, V.M., A.D. 303. Patron saint of Mantua and Ferrara, arms, armourers, and fortifications, and against thunder and lightning.
SWORD in her neck. Eyes on dish. Lamp. Palm.	S. Lucy, V.M., A.D. 303. Patron saint of Syracuse, and against diseases of the eye.

* Generally seen in company with S. Justina, *see* Unicorn.

SWORD. Lion. Lily. Palm.	S. Euphemia, V.M., A.D. 307.
Sword. Crown. Palm.	S. Justina of Padua, V.M., A.D. 303. Patron Saint of Padua and Venice.
T, blue, on his shoulder. Sometimes crutch with bell, and hog.	S. Anthony, Hermit, A.D. 357.
TONGS, holding tongue in. Bishop's robes.	S. Lieven, M., A.D. 656.
TONGS, or pincers. Palm.	S. Agatha, V.M., A.D. 251. Patron saint of Malta and Catania.
TOOTH held in pincers.	S. Apollonia of Alexandria, V.M., A.D. 250. Patron saint against toothache.
TOWER. Feather. Chalice and wafer. Sword. Crown. Palm.	S. Barbara, V.M., A.D. 303. Patron saint of Mantua and Ferrara, of arms, armourers, and fortifications, and against thunder and lightning.
TOWER, leaning, in a city, held in his hand.	S. Petronius, A.D. 430. Patron saint of Bologna.
TOWERS in his hand, or in the background. Young and richly-dressed. Palm with dates.	S. Ansano, M. Patron saint of Siena.
TREE, foot on prostrate. Bishop's robes over Benedictine habit.	S. Boniface, A.D. 755. Archbishop of Mayence. Apostle and first Primate of Germany.
TREE, hands nailed to, over his head. Sword at his feet.	S. Pantaleon of Nicomedia, M., 4th century. Patron saint of physicians.
TREE, hollow, hermit praying in.	S. Bavon, A.D. 657. Patron saint of Ghent and Haarlem.
TREE coming into leaf, in the background. Bishop's robes.	S. Zenobio of Florence, A.D. 417

Two men in red robes and caps, with surgical instruments.	SS. Cosmo and Damian, MM., A.D. 301. Patron saints of the Medici and of medicine.
Two men in armour. Palms.	SS. John and Paul, MM., A.D. 362.
Two priests. Palms.	SS. Peter Exorcista and Marcellinus, MM., A.D. 304.
Two men, one old, the other young. Palm and sword.	SS. Nazarius and Celsus, MM. A.D. 69. Patron saints of Milan.
UNICORN at her feet. Palm.	S. Justina of Antioch, V.M., A.D. 304.
UNICORN. Crown. Palm.	*S. Justina of Padua, V.M., A.D. 303. Patron saint of Padua and Venice.
VASE, or box of alabaster. Long fair hair.	S. Mary Magdalene, A.D. 68. Patron saint of Provence, Marseilles, and of penitent women.
WALLET and long staff. Scallop shell.	S. James the Great, Apostle, M. Patron saint of Spain.
WALLET, large, over the shoulder, dark-brown habit, peaked hood.	S. Felix de Cantalice, A.D. 1587.
WHEEL. Sometimes head of a man under her feet. Crown. Palm.	S. Catherine of Alexandria, V.M., A.D. 307. Patron saint of Venice, and of places of education, of science, philosophy, eloquence, and against diseases of the tongue.
WHEEL, small. Bishop's robes. Candle on his head or in his hand.	S. Erasmus or Elmo, M., A.D. 296.

* She is easily confused with S. Justina of Antioch, but if the picture is by a Venetian painter, or at Venice, it would be S. Justina of Padua.

WINGS. Dominican habit. Crucifix.

S. Vincent Ferraris, A.D. 1419.

WOLF. Sometimes holding a crowned head. Royal robes.

S. Edmund, M., A.D. 870. Patron saint of Bury St. Edmunds.

WOLF. A boy with palm. Generally a cock. Sometimes a lion or cauldron of oil.

S. Vitus, M., A.D. 303. Patron saint of Sicily, Saxony, and Bohemia, of dancers and actors, and those who find difficulty in early rising.

WOUND, pointing to, in his leg. Pilgrim's shell and staff. Sometimes dog near.

S. Roch, A.D., 1327. Patron saint of Sicily, of prisoners and the sick, especially the plague-stricken.

WOUND in her neck, rays coming from it. Sometimes eyes on a dish. Lamp. Sword. Palm.

S. Lucy, V.M., A.D. 303. Patron saint of Syracuse, and against diseases of the eye.

SAINTS

AND THEIR

LEGENDS

AS ILLUSTRATED

IN ART.

S. Abbondio, A.D. 468, Apr. 2. Bishop and patron saint of Como though born in Thessalonica.

S. Achilleo. *See* S. Nereo.

S. Adelaide. *See* S. Grata.

S. Adelaide, or Alice, of Germany, A.D. 999, Dec. 12, was the daughter of the Duke of Burgundy, and early married Lothaire, King of Italy. After his death she was imprisoned by his successor at Pavia, but escaped, and fled to Germany, where she married the Emperor, Otho I. She spent her life in good works, and educated her son most carefully herself. Yet after the death of his father, he allowed himself to be influenced for evil by his wife, and he banished Adelaide from court. Misfortune, however, befell him, and he recalled his mother, though his wife continued hostile to her After a reign of nine years Otho II. and his wife both died and Adelaide became Regent. She continued her works of mercy, particularly encouraging and building religious houses. She died when travelling, at Salcis.

S. Adelbert, A.D. 927, was an Anglo-Saxon Benedictine, and

travelled as a missionary from Northumbria to Bohemia, where he converted S. Ludmilla, the grandmother of S. Wenceslaus.

S. Adrian, A.D. 290, Sept. 8, patron saint of Flanders and Germany, of soldiers, and against the plague, was long considered in the North of Europe the chief military saint next to S. George. He was born of a noble Roman family, and served in the army under the Emperor Galerius Maximian. When superintending the martyrdom of some Christians during the tenth persecution, he was so struck by their constancy that he was himself converted. His wife Natalia was already a Christian, though secretly, and when Adrian was imprisoned for the faith she comforted and strengthened him, greatly rejoicing that he was found worthy to suffer for Christ. When she was forbidden to see him, she disguised herself as a man, and thus visited him in prison and supported him in the intervals of torture. Adrian was martyred by having his limbs struck off on an anvil, and then being beheaded. He died in the arms of Natalia, and was buried at Byzantium. Soon after this the Emperor wished to make Natalia marry one of his officers, but she fled to Byzantium, and lived near the tomb of her husband where she was comforted with many visions of him. And soon her pure spirit was released that she might follow him, and when she died Adrian with angels met her, and together they entered the presence of God. Natalia is one of the great martyrs in the Greek Church, as her sufferings are considered to have been worse than loss of life.

S. Afra of Augsburg, A.D. 307, Aug. 5, patron saint of Augsburg, was a native of that city, where she led an evil life. She was converted to the faith by a priest named Narcissus, who took refuge in her house from persecution. She enabled him to escape, but was herself taken for concealing Christians, and confessing the faith she was burned alive. Her mother Hilaria and her three maidens, Digna, Eunomia and Eutropia, formerly as wicked as herself, but converted with her, were also soon after martyred.

S. Afra of Brescia, A.D. 121, patron saint of Brescia, was a noble lady living in Brescia, and was converted to the faith by the example of SS. Faustino and Giovita, and like them suffered martyrdom.

S. Agatha, A.D. 251, Feb. 5, patron saint of Malta, Catania, and against fire, was a young Christian maiden, living at Catania, in Sicily. She was beloved by the prefect Quintianus, but notwithstanding his promises and threats she refused him steadfastly. This so enraged him against her, that his love was turned to hatred, and finding that she was a Christian, he delivered her up to the most horrible tortures, after which she was cast into a dungeon. But there she was visited by S. Peter, who healed all her wounds. Quintianus, when he saw that she was healed, was still more enraged, and ordered her to be burnt; but just as the fire was kindled a great earthquake occurred, and the terrified people, thinking it was sent as a punishment for the persecution of Agatha, released her from the flames. Still in great suffering, she was again thrown into the dungeon, and here her earnest prayers for death were heard, and her spirit departed. About a year after her death there was a terrible eruption of Mount Etna, and all the Catanians took refuge near her tomb. Taking hence her veil, they put it on a lance as a banner, and walked in procession to meet the stream of fire, which at once turned aside from their city, and the eruption ceased. Then all the heathen in Catania were converted to the true faith.

S. Agnes, Virgin and Martyr, A.D. 304, Jan. 21, was a Roman maiden of great beauty. When only thirteen years old she was asked in marriage by the son of the prefect Sempronius, but she refused him, saying she was already betrothed to One greater than any earthly suitor. On hearing this the prefect's son fell ill with disappointment and jealousy. His father, much enraged against Agnes, whom he now found to be a Christian, subjected her to cruel tortures and indignities. The young

man, thinking she must now be subdued to his will, entered her prison, but was at once struck blind and apparently lifeless. The prayers of Agnes, however, restored him, and Sempronius then would have saved her; but the people declared she was a sorceress, and called for her death. Accordingly she was laid on a burning pile; but the fire was miraculously extinguished, Agnes remaining safe, though the executioners perished in the flames. Then by order of the prefect she was slain with the sword, upon the pile. The Christians buried her in the Via Nomentana, and her tomb became their place of assembly for devotion; and there one day she appeared to them with a lamb by her side, and told them of her perfect happiness and glory.

S. Agnes of Monte Pulciano, A.D. 1317, April 20. In very early years this saint became remarkable for devotion, and after six years spent in a Dominican convent she became abbess, at the age of fifteen. Her fasting and austerities were very great; she slept on the ground with a stone for a pillow for many years. A convent was built for her near Monte Pulciano by her own people, and there she lived during the rest of her life, working many miracles, and greatly beloved by all around her.

S. Alban, A.D. 305, June 22. England's protomartyr. Born at Verulam, he was educated as a heathen, but was converted and baptized by a priest who took refuge in his house from the persecution under Diocletian. When the priest was pursued, Alban changed clothes with him and surrendered in his stead. After cruel tortures he was led forth to execution. On the way the river Colne had to be crossed, and so great a multitude was following that the bridge was too small to enable them all to pass; but at the prayer of the saint the water parted, and they all crossed dry-footed. On reaching the place of execution, Alban prayed for water to quench his thirst, and immediately a fountain sprang up before him. He was then

beheaded. The place of his burial having been forgotten, it was miraculously revealed to Offa, King of Mercia, by an angel, and over the spot where the remains were found he built a great church and monastery.

S. Albert the Benedictine. *See* S. Adelbert.

S. Albert the Carmelite, A.D. 1214, April 8, founder of the Carmelite Order, was Bishop of Vercelli, and Patriarch of Jerusalem. As he was embarking at Acre to attend a Lateran council in Rome, he was murdered by a man who hated him for having reproved his sins. For this cause he is considered a martyr.

S. Alexander. *See* S. Grata.

S. Alexis, A.D. 400, July 17, patron saint of pilgrims and beggars, was a rich Roman noble, who in his earliest childhood dedicated himself to God, and was noted for his holiness and charity. His parents were anxious that he should marry, and chose for him a beautiful bride. He dared not disobey them, yet he had made a vow to serve God alone, so he allowed the marriage to be celebrated in great pomp, and immediately afterwards escaped, only saying farewell to his bride. He fled to Mesopotamia, where the fame of his good deeds caused him to be regarded as a saint. Therefore, fearing for his humility, he departed and embarked in a ship, intending to go to Tarsus, but the vessel was driven by storms back to his own country. All the time of his absence his wife and parents had been seeking him vainly, but now that he had returned he was so altered that he could not be recognized. He even begged of his own father, Euphemian, who, thinking of his lost son, possibly in as miserable a condition, ordered his servants to provide for him. They, however, ill-treated the supposed beggar, and only allowed him to live in a hole under the steps. Here he lived several years; and though he suffered many indignities, and was in constant hearing of his relations mourning for his loss, he remained firm in his original resolution. At last, when he felt he was dying, he wrote his own history

and laid it in his bosom. Just at that time the Pope, during the celebration of mass, heard a voice telling him to seek in the house of Euphemian for the man of God who should pray for Rome. Then he and all present, among whom was Euphemian himself, hurried to the house, and there found Alexis lying on the steps, dead, with the writing in his hand and a light shining from his face, and they knew that this was the servant of God of whom the voice spoke. Great was the astonishment of his parents when they read the writing and learned his strange history; and as the people heard of it they flocked to visit his relics, at which all who had any diseases were healed. The church of S. Alexis was built on the site of his father's house, and still encloses the steps on which he died. His great sufferings and patience have won for S. Alexis the title of martyr, though he did not actually die a violent death.

S. Alice. *See* S. Adelaide of Germany.

S. Aloysius. *See* S. Louis Gonzaga.

S. Alphege, A.D. 1012, April 19. Archbishop of Canterbury. When the Danes took and burnt the city of Canterbury, S. Alphege was first imprisoned, and then stoned to death, for refusing to ransom his life. His remains were interred in S. Paul's Cathedral, and ten years later were translated to Canterbury.

S. Ambrose, A.D. 397, April 4. One of the Four Latin Fathers of the Church, Bishop and patron saint of Milan. S. Ambrose was born at Treves in Gaul, and it is related of him that when he was an infant a swarm of bees fastened on his mouth without doing him any harm, which signified his future eloquence. He studied in Rome, and afterwards was appointed Prefect of Liguria. Just at that time the Bishop of Milan died, and a great dispute arose between the Catholics and the Arians as to who should succeed him. Ambrose by his eloquence at length pacified them. Then was heard a child's voice, crying "Ambrose shall be Bishop;" but he objected, saying he had not even been

baptized; but his reluctance was overcome by the persistence of the people, and he was baptized, and consecrated Bishop eight days after. He devoted himself to the duties of his office, which he performed with no respect of persons, withstanding even the Emperor when he had done wrong. For on one occasion Theodosius, enraged by a sedition in Thessalonica, ordered a general massacre there, and soon afterwards presented himself to worship in the cathedral; but S. Ambrose sternly refused him admittance, and in spite of commands and entreaties remained firm till the Emperor had performed public penance for his sin. The preaching of S. Ambrose had a wonderful power over his hearers; and on one occasion a heretic who went intending to scoff, saw an angel prompting him, and was at once converted to the truth by this sight. Many visions are also recorded of this saint. At the consecration of the cathedral of Milan the relics of SS. Gervasius and Protasius were miraculously revealed to him; and at another time, while celebrating mass he fell into a trance and beheld the burial of S. Martin of Tours, then taking place in France. The Bishop of Vercelli, who was attending him on his deathbed, fell asleep, but an angel awoke him in time to administer the last Sacraments, and then all present beheld S. Ambrose carried up to heaven by angels.

S. Anastasia, A.D. 304, Dec. 25, was a Roman lady, although she ranks among the Greek saints. Being persecuted by her own family for professing Christianity, she was comforted and sustained in all her trials by S. Chrysogonus. After steadfastly enduring much suffering, she was burnt to death, and he was beheaded and his body thrown into the sea.

S. Andrea Corsini, A.D. 1373, Feb. 4., was a noble Florentine, who till the age of sixteen led a wild and evil life. At last the grief of his mother touched his heart, and he entered a Carmelite church to pray. Here such a change was wrought in him that he became a Carmelite friar in less than a year. He

afterwards was made Bishop of Fiesole, and died at the age of 70.

S. ANDREW the Apostle, A.D. 70, Nov. 30. Patron saint of Scotland and Russia. Beyond what is told of S. Andrew in the New Testament, legends relate that he travelled to Scythia, Cappadocia, and Bithynia, and was the first to preach the Gospel to the Muscovites in Salmatia. After many journeys and sufferings he came to Achaia, where among his converts was the wife of the proconsul. This so enraged her husband that he commanded that S. Andrew should be crucified on a cross of the form which has since borne his name. When he first beheld it he knelt, and adored it as already consecrated by the sufferings of his Lord. He was bound to the cross with cords, and thus did not die until after two days, during which he preached to his people to remain steadfast in the faith.

S. ANGELUS the Carmelite, A.D. 1220, May 5, came from the East to preach in Sicily. There he rebuked a great lord named Berenger for his openly sinful life, who in fury at his boldness caused him to be hanged on a tree and shot to death with arrows.

S. ANIANUS, A.D. 86, April 5, was a shoemaker of Alexandria, converted by S. Mark, and for his zeal and piety ordained Bishop of Alexandria. He governed his church with wisdom and prudence for twenty-two years.

S. ANNE, Mother of the Blessed Virgin. *See* S. JOACHIM.

S. ANSANO, of Siena, was a Roman nobleman, whose nurse had secretly baptized him, and brought him up in the Christian faith. When he was nineteen he declared his faith, and converted many by his preaching. He suffered in the persecution under Diocletian, and was beheaded on the banks of the river Arbia.

S. ANTHONY, A.D. 357, Jan. 17, was born at Alexandria, of rich and noble parents; but having been always of a thoughtful and melancholy disposition, as soon as he was old enough, he gave

all his possessions to the poor and withdrew into the desert, where already a small company of hermits had retreated. Here the piety and firmness of S. Anthony were assailed by every possible form of temptation the devil could devise, evil spirits attacking and tearing him till he was almost dead. Yet never for one instant did he fail, though he remained for twenty years in one cell, sustaining incessant and violent conflict, unseen by man, but miraculously supported and strengthened. When at length he emerged from his solitude, his preaching and miracles had such power that they drew five thousand hermits around him in the wilderness. After seventy years' life in the desert, when he was ninety years old, pride crept into his heart at the thought that no one had lived in solitude and self-denial so long as he. But then it was revealed to him that there was one PAUL, who had been alone in the wilderness ninety years. Therefore he set forth in search of Paul, meeting on the way a centaur and a satyr, the latter of whom begged him to pray for himself and his race. At length Anthony found Paul in a cave, but was only admitted after many prayers and entreaties. They held long conversation together, during which a raven suddenly flew down to them with a loaf in its beak, and Paul explained that every day for ninety years this raven had brought him half a loaf, but now for Anthony's sake the portion was doubled. After they had eaten and returned thanks, Paul told Anthony he was about to die, and bade him return and fetch his cloak to bury him in. Full of grief, Anthony obeyed, and on his return found Paul already dead. He wrapped his body in the cloak, and then two lions appeared, coming out of the desert, and they dug the grave, in which Anthony buried him. Anthony survived Paul fourteen years, dying in peace at the age of 105.

S. ANTONY of Padua, A.D. 1231, June 13, was born in Portugal, and having entered the Franciscan Order, sailed for Morocco, to preach. There he fell so seriously ill that he was obliged

to return, but contrary winds drove his ship to the shores of Italy. Just then S. Francis was holding the first General Chapter of his Order, where S. Antony's education and learning made him a valuable assistant, and he also preached and taught in many of the universities. He travelled about Italy, doing much good and preaching to the people. On one occasion, when the inhabitants of Rimini refused to hear him, he turned to the sea and spoke to the fishes, who rose to the surface in great numbers to listen to him. Many miracles are recorded of this saint, of which we can only mention a few of the most important. A noble lady, stabbed by her husband in a fit of jealousy, was restored by the prayers of Antony, and the husband reformed from that hour. A child scalded to death and a young girl drowned were both restored by the same means. A Portuguese youth loved a lady whose family was at feud with his own. Her brother slew him, and cast the blame on Antony's father. The saint, although he was then in Padua, suddenly appeared as his father was being led to execution, and caused the dead body of the youth to speak and name the true authors of the deed. S. Antony, when preaching the funeral sermon of a miser, on the text "Where the treasure is," &c., said, "His heart is in his treasure-chest, and there you will find it." His friends immediately searched the chest, and there found the heart, which at the same time proved to be absent from the miser's body. A youth once confessed to S. Antony, that in a moment of rage he had kicked his own mother. The saint, filled with indignation, declared that the offending foot deserved to be cut off. The youth in his remorse did cut it off, but when S. Antony heard of it he healed him by his prayers. A sceptical soldier once declared he would as soon believe in these miracles as that a glass cup he held would not be broken, dashing it from a balcony to the ground as he spoke. The marble on which it fell was split, but the cup remained whole, and this wonder

finally converted the soldier. Again: a heretic named Bovadilla entertained doubts on the subject of the Blessed Sacrament, and, unconvinced by S. Antony's arguments, still required a miracle. Then the saint, carrying the Host, met Bovadilla's mule, and commanded it to fall on its knees, which it did at once, and notwithstanding every inducement to make it rise, remained in that position till the Host had passed. S. Antony died in his thirty-sixth year, after a life of devotion and self-denial, in which he was often supported by visions of the Infant Christ. After his death he appeared to comfort the Paduans under the cruelties of Eccellino, and to foretell the death of the tyrant. S. Antony was canonized in 1232, and the great Church of S. Antonio was begun at Padua in his honour immediately afterwards.

S. Antonino, A.D. 1461, May 10, was born in Florence of noble parents, and early showed a pious, thoughtful disposition. In his childhood he would spend hours in prayer before a crucifix, still kept in the Church of Or S. Michele. He was very anxious to enter the Dominican convent at Fiesole, and, after putting him to some severe tests, the Prior consented. Here he soon became noted for his talents, as well as for his devotion and humility, and here also he became acquainted with Fra Angelico, then a brother in the convent. When, some time later, the Pope offered the archbishopric of Florence to Fra Angelico, he declined it, feeling himself unequal to the task, but begged that it might be given to Antonino instead. The Pope granted his prayer, and Antonino fully justified his friend's confidence, for he filled his high office with the greatest wisdom and prudence, and devoted his whole life to good works. He was particularly careful of the poor, depriving himself of all but bare necessaries for their sake; and some of the charitable institutions he organized exist to this day. He died at the age of seventy, to the great grief of all his people, and was buried in the convent of S. Mark.

S. Apollinaris, of Ravenna, A.D. 79, July 23, came to Rome with S. Peter from Antioch, and was sent by the Apostle to preach the Gospel in Ravenna. He became the first bishop of this city, and converted many to the true faith by his preaching and miracles. He was at last imprisoned, but his gaoler allowed him to escape, and he fled to Rimini. His enemies, however, overtook him, and in their fury so beat and ill-treated him that he died. The Church of S. Apollinaris in Classis is built on the site of his martyrdom.

S. Apollonia, of Alexandria, A.D. 250, Feb. 9, was born in answer to the prayers of her mother, who, though a heathen, had been instructed by some pilgrims to ask in the name of the Holy Virgin. When Apollonia was grown up she was directed by an angel to S. Leonine, a disciple of S. Anthony, that he might baptize her. Immediately afterwards the angel clothed her in white, and bade her return to Alexandria, and there preach the faith. She obeyed, and many were converted by her words. Her father, however, was enraged at her conduct, and finding himself unable to move her gave her up to the prefect. He desired her to worship an idol but instead she made the sign of the cross, and the idol fell broken to pieces, and a demon flew from it, crying that he was cast out by the "holy virgin Apollonia." Then she was bound to a pillar, and all her teeth were pulled out one by one, and as she still remained steadfast in the faith she was burnt to death.

S. Athanasius, A.D. 373, May 2. One of the Four Greek Fathers of the Church, from whom the Athanasian Creed is named. In his early life he received a learned education in Alexandria, but later he renounced the world, and retired into the desert. He did not spend his whole life there, however, for he returned to Alexandria, where he eventually became Bishop. At the Great Council of Nice, in 325, he stood forth as the opponent of Arius, and indeed his whole life was one conflict with the

Arians. He was finally victorious, though he suffered much, and was exiled twenty years.

S. Auditore, A.D. 280, Sept. 22. One of the Theban Legion, for which see S. Maurice.

S. Augustine, A.D. 430, Aug. 28, one of the Four Latin Fathers of the Church, was born in Numidia, his father being a heathen, but his mother, S. Monica, a Christian. His early life was spent in every form of vice and dissipation, to the great sorrow of his mother, who never ceased her earnest prayers for his conversion. At length he travelled to Milan, and there met S. Ambrose, who converted and baptized him. It was on the occasion of the baptism of Augustine that the Te Deum was composed, SS. Ambrose and Augustine each reciting a verse in turn. Augustine now devoted his life to good works and became Bishop of Hippo, a town near Carthage, where he died thirty years later, during the siege by the Vandals. His writings are very celebrated. The subject from his life most often represented in art is the "Vision of S. Augustine," the story of which is that while meditating on his "Discourse on the Trinity," as he walked by the seashore, he saw a child trying to fill a hole in the sand with water he was bringing from the sea in a shell. Augustine inquired what he was doing, and the child said he intended to empty all the waters of the sea into his hole. "That is impossible," exclaimed Augustine. "Not more impossible," returned the child, "than for a finite mind to contain the Infinite"—and he vanished.

S. Augustine, or Austin, of Canterbury, A.D. 604, May 26, was sent by Pope Gregory to preach the Gospel in England. He converted Ethelbert, King of Kent, whose whole kingdom also became Christian. Austin was the first Primate of England, and the rest of his life was spent in a controversy with the British Bishops, endeavouring to make them acknowledge the supremacy of the Pope, and those who refused, he deprived of

their sees. The Benedictine Order was first introduced in England by him.

S. Aventore, A.D. 286. One of the Theban Legion, for which see S. Maurice.

S. Balbina, A.D. 130, March 31, was the daughter of the Prefect Quirinus, and discovered the lost chains of S. Peter.

S. Barbara, A.D. 303, Dec. 4. Patron saint of Ferrara and Mantua, arms, armourers, and fortifications, and against thunder and lightning. S. Barbara was the only daughter of Dioscorus, a noble of Heliopolis. Her father loved her so much, that fearing he should lose her by marriage, he hid her from the eyes of man in a high tower. Here she spent her time in thought and study, which brought her to the conclusion that her father's gods could not be the true ones. Hearing of the fame of Origen she wrote to him for instruction, and he sent her one of his disciples in the disguise of a physician, who converted and baptized her. One day, after this, she told the workmen engaged on her tower to build three windows, instead of two as they had planned, saying to her father that she desired it because it was through three windows (the Trinity) that the soul received light. Thus he saw she was a Christian, and filled with rage would have killed her, but she escaped to the top of her tower, and was carried thence by angels. A shepherd showed Dioscorus her place of concealment, whence he dragged her by the hair, and finding imprisonment and ill-treatment powerless to move her, he gave her up to the proconsul. Under his orders she suffered cruel tortures; but as all was in vain, her father carried her off to a mountain and beheaded her himself. As he was descending the mountain a great storm of thunder and lightning arose, and utterly consumed him.

S. Barnabas the Apostle, June 11, was a Levite, born in Cyprus,

and related to S. Mark. Beyond what is recorded of him in the Acts of the Apostles, tradition tells that after the separation from S. Paul he travelled as far as Italy, where he became the first Bishop of Milan. He never parted from the Gospel of S. Matthew, written by the evangelist himself, which healed the sick by its touch. His preaching roused the anger of the Jews, and they killed him with much cruelty. He was buried by S. Mark, and the place of his burial long after was revealed to Antemius, who found him with the Gospel lying on his breast, and removed his remains to Constantinople.

S. Bartholomew the Apostle, Aug. 24. Traditions vary as to the origin of this saint, some saying that he was the son of a prince, others that he was a husbandman. On the dispersion of the Apostles he travelled as far as India, but on his return through Armenia he was taken as a Christian, and having been flayed alive, was crucified.

S. Basil the Great, A.D. 380, June 14, one of the Four Greek Fathers of the Church, was one of a family of saints, of whom he was the greatest. When he had finished his studies, he retired into the desert for some years, for he felt that his heart was lifted up by the reputation his talents had gained for him. On his return he was made Bishop of Cæsarea, and was in continual conflict with the Arians. The Emperor Valens, who held that heresy, wished to force Basil to conform to the Arian rites, and entered the church with that object; but Basil paid no heed to him, and Valens on approaching the altar fell in a swoon. Still his heart remained hardened, and the saint could hardly obtain any concessions for the Catholics. S. Basil founded Monachism in the East, and gave a rule which has been the foundation of all other orders. His theological writings are of great importance and celebrity.

S. Bavon, A.D. 657, Oct. 1, patron saint of Ghent and Haarlem, was Duke of Brabant, and spent his life in gaiety and world-

liness; but when he was fifty his wife died, and his heart being softened, he was brought to repentance by S. Amand, Bishop of Mæstrich. Leaving all his possessions to be given to the poor, he entered a monastery at Ghent, and afterwards desiring more complete seclusion, withdrew into a hollow tree in a forest, and there spent the remainder of his life.

S. Benedict, A.D. 543, March 21, founder of the Benedictine Order, was born in Spoleto, of noble parents, and was educated in Rome; but the evil he saw in the world so disgusted him, that when he was fifteen he retired from it and lived as a hermit. His nurse, who was devoted to him, insisted on following him, and cooked food for him which she obtained by begging. One day she broke a pot or sieve she had borrowed, but Benedict at once renewed it by a miracle. At length desiring greater solitude, he fled from her to a cave in Subiaco, where a hermit named Romano supplied him with food. Here he lived three years, enduring many temptations. At one time he was so haunted by the remembrance of a beautiful Roman woman, that he threw himself into a thicket of thorns and brambles, where his flesh was cruelly torn, and he never suffered from the temptation again. On the death of Romano, Benedict had no one to provide for him, but an angel guided a priest who had prepared some food for himself to the saint's cave, where they shared it together. Soon the fame of Benedict spread abroad, and all the people of the neighbourhood brought him offerings, and those who were sick came to him to be healed. Many hermits had gathered near, and they begged him to become their head. He accepted reluctantly, and they were soon alarmed at the severity of his life, and gave him poison in a cup of wine. Benedict made the sign of the cross over it, and at once it fell broken to the earth. After this he left them and returned to his cave; but he could not be alone, for crowds of hermits settled round him, and he gave them a rule and set superiors over them. Among others

two Roman senators brought their sons, Maurus and Placidus, to Benedict, and he taught them, and they became his constant companions. Once S. Placidus fell into a lake whence he was drawing water; S. Benedict seeing him in a vision, sent S. Maurus to his aid, who walked on the water as if it had been dry land, and so rescued him. Again when his life was attempted by a priest, Florentius, who offered him a poisoned loaf; at his bidding a raven carried it where it could do no harm. Then he sent seven young women into one of the monasteries to tempt the monks; but Benedict left Subiaco, and soon after Florentius was crushed by a fall of his house. Now one of the monks always left the choir at the hour of prayer, and S. Benedict beheld that he was led by a little black demon visible to no one else; so he touched the monk with his rod, and exorcised the demon. When some of the convents were in want of water, the prayers of S. Benedict caused a torrent to spring out of the earth. A poor peasant dropped the blade of his axe into the water, while cutting wood, but S. Benedict held the handle in the water, and the blade at once rose and joined to it. On Monte Cassino was a temple where the worship of Apollo was still carried on; Benedict went there, and having converted the people to the truth, destroyed the temple, and built two chapels on its site. On the same mountain he laid the foundation of the celebrated first Benedictine monastery, where he gave the original rule of the Order. It is said the Evil One did all in his power to hinder the building, and a demon sat on a great stone that was required, and could only be moved by the prayers of S. Benedict. Again, on digging the foundations, an idol was discovered emitting a terrible fire, but the prayers of the saint removed it. He restored to life a monk who was crushed while working at the building, and also a sick child at the prayers of its parents. The King of the Goths, Totila, heard of the fame of S. Benedict, and came to visit him, but

wishing to prove his power, he disguised himself, while his armour-bearer put on the royal robes. Benedict at once detected him, and Totila, quite overcome, prostrated himself before the saint, who reproved his sins, and foretold what should happen to him in the future. Now S. Benedict had a sister, S. Scholastica, who had formed a society of nuns not far from her brother. He visited her once a year, and the last time, Scholastica, feeling that it was so, begged him not to depart; but as he persisted, a great storm came on in answer to her prayers, and he was obliged to remain longer with her. Three days after he saw her soul in the form of a dove flying to heaven. Not long afterwards S. Benedict himself died at the foot of the altar, and at the same moment two of his disciples beheld a path going up to heaven covered with rich drapery, and a voice said, "This is the path by which Benedict, the beloved of God, is now ascending to heaven."

S. Benedict of Aniane, A.D. 821, Feb. 12, was an officer in the army of Charlemagne, who turned to the religious life after a narrow escape from drowning. Distressed by the lax habits of the monks, which he could not restrain, he retired to a hermitage on the river Aniane, where he was surrounded by many followers. He built a large monastery at Aix-la-Chapelle, to which he gave the original rule of S. Benedict in all its strictness. His life was spent in furthering monastic reform.

S. Benedict, or Bennet, Bishop of Wearmouth, A.D. 703, Jan. 12, founded two Benedictine monasteries in England, and spent much time and thought in beautifying churches and improving the services. He travelled far in search of skilled workmen for this object, and introduced chanting into England, "according to the Gregorian manner." He wrote many books of instruction for schools and monasteries; and the Venerable Bede was one of his pupils.

S. Benno, A.D. 1100, June 16, was Bishop of Meissen in Saxony.

The Emperor Henry IV., who had been excommunicated, wished to force an entrance into the Cathedral of Meissen, but Benno locked the doors and threw the key into the river Elbe. He then withdrew to Rome, and when some time after he returned to his diocese, he commanded a fisherman to cast his net into the river, who on obeying him brought up a fish with the lost key in its mouth.

S. Bernard of Clairvaux, A.D. 1153, Aug. 20. Founder of the Order of the Cistercians, reformed Benedictines. This great man was born near Dijon, of noble parents, and was carefully brought up by his mother. After completing his education at Paris, he entered the Benedictine monastery of Citeaux at the age of twenty. He suffered many trials and temptations, but he soon made himself of note, for at twenty-five he was sent to found another monastery, which eventually became the great Abbey of Clairvaux. The fame of Bernard spread far abroad; his word became an authority, and he was called upon to reconcile disputes between Kings, and even Popes. The second Crusade was undertaken in consequence of his preaching. His theological works are very celebrated. He wrote often of the Blessed Virgin, and it is said that once while he was doing so, she appeared to him in a vision to comfort and strengthen him. Three bishoprics were offered him, but he refused them all. He died, worn out by labour and anxiety, in his 63rd year.

S. Bernard of Menthon, A.D. 1008, June 15, was a Savoyard of noble birth, who early renounced the world for the religious life. He became Archdeacon of Aosta, and founded the two hospitals of the Great and the Little S. Bernard, where the monks, with the assistance of dogs, search for travellers lost in the snow. He ruled the diocese with wisdom and devotion for forty-two years.

S. Bernard dei Tolomei, A.D. 1319. Founder of the Olivetani, a branch of the Benedictine Order, He was born at Siena, of

noble parents, and was for a long time a lawyer; but at length he felt an irresistible longing for the religious life, and retired to a "monte uliveto" near his native city. He was followed by many others, whom he formed into a community under the reformed rule of S. Benedict, to which he gave the name of Olivetani.

S. Bernard degli Uberti was Cardinal, and Abbot of Vallombrosa.

S. Bernardino of Siena, A.D. 1444, May 20. Founder of the Order of Observants, reformed Franciscans. This saint was of a noble Sienese family, and was early noted for holiness of life, as well as for beauty and talent. At seventeen he entered a community for the care of the sick; and the plague breaking out soon after, he devoted himself to the relief of the sufferers, and though he did not take the disease, his health never recovered from the fatigue. At twenty-three he joined the Franciscan Order, and the power of his preaching was so great that all who heard him were converted to a better way of life. He always held in his hand a tablet bearing the "I.H.S." surrounded with rays. A manufacturer of dice and cards complained to S. Bernardino that since his preaching he had been ruined by the cessation of all demand for these articles. Then the saint advised him to make tablets like his own, which he did, and they soon became so popular that the man made a fortune. The Duke of Milan was offended at S. Bernardino's preaching, and finding threats powerless to silence him, sent him a present of a hundred gold ducats. The saint at once refused them; but as the messenger declared he could not take them back, he spent them in releasing debtors from prison. His care for the poor was very remarkable, and he established the "Monte di Pietà," for lending money on small pledges, to save them from the usury of the Jews. He also founded a reformed order of Franciscans, called "Observants," because they strictly observed the origi-

nal rule. Three bishoprics were offered him, but he refused them all, and died worn out with preaching and labour.

S. Bibiana, A.D. 362, Dec. 10, was a Roman virgin, who, with her father, mother, and sister, suffered martyrdom under Julian the Apostate. She was slain with a dagger after being nearly scourged to death, and her body left unburied till found by a dog.

S. Blaise, or Biagio, A.D. 289, Feb 3, patron saint of Ragusa, of wool-combers, wild animals, and against diseases of the throat, was Bishop of Sebaste, in Cappadocia, but was driven by persecution to the mountains, where he took refuge in a cave. The place was infested with wild beasts, but they were quite subdued by S. Blaise, and lived in peace around him, coming each morning to ask his blessing. Some hunters discovering him accused him of sorcery, and dragged him before the prefect. On the way he healed the only child of a poor woman who was choked by a fish-bone, and caused a wolf to restore to another poor woman her pig which it had taken. Being brought before the governor, S. Blaise was scourged and cast into a dungeon to starve, but the woman whose pig he had restored, killed it, and gave it him to eat. Then he was taken out again, and his flesh cruelly torn with iron combs like those used by wool-combers, after which he was beheaded.

S. Bonaventura, A.D. 1274, July 14. Cardinal, and Bishop of Albano. This saint, called the "Seraphic Doctor," was born in Tuscany, and baptized by the name of Giovanni. But S. Francis having restored him when a child from a dangerous illness by his prayers, exclaimed, "O buona ventura!" and ever after he was called by this name. He entered the Franciscan Order as soon as he grew up, and became one of its most celebrated members. He went to Paris to study theology, and was much honoured by S. Louis, but he was always so humble that he did not consider himself worthy to receive the

Blessed Sacrament, so it was brought to him by an angel. Being made General of his Order, he did much good in restoring harmony and discipline. The archbishopric of York was offered him, but he declined it; and some years after, when the Pope desired to make him a cardinal, the nuncio found the saint washing plates, and was desired to hang the red hat on a tree till he should be ready. He was a great writer and preacher, and assisted in the General Council of Lyons, but soon after this he died, worn out by fatigue. One of his principal works was the "Life of S. Francis;" and there is a legend, that, having left it unfinished at his death, he came back afterwards for three days to complete it.

S. Boniface, A.D. 755, June 5. Archbishop of Mayence, Apostle of Germany. This saint's real name was Winifred, and he was born in Devonshire of noble parents. He early entered the neighbouring Benedictine monastery of Nutsall, but the quiet seclusion of the life oppressed him, and he felt himself called to preach the Gospel in heathen lands. At length he sailed to Germany, and found a war raging there which made all his efforts useless, so he returned to Nutsall. His brethren wished to make him abbot, but he would not relinquish his original dream, and leaving them again went to Rome, hoping for help from the Pope. Thence, having obtained his commission he travelled to Germany across the Alps, where his preaching was now very successful. He converted many to the faith, and cut down the great oak sacred to Thor. He was made Archbishop of Mayence and Primate of Germany, and founded many religious houses, in one of which S. George of Utrecht was brought up. When he was seventy-four he laid aside all his honours, and only taking with him his favourite work, St. Ambrose's "De Bono Mortis," went alone into the wilderness. Here he was attacked by a troop of heathens, anxious to avenge their gods, and beaten to death.

S. Borromeo. *See* S. Charles Borromeo.

S. Brice, or Britius, A.D. 444, Nov. 13, was successor of S. Martin in the see of Tours.

S. Bridget, or Bride, of Ireland, A.D. 500, Feb. 1, was baptized by S. Patrick, and as she grew up devoted herself to good works in the service of God. She was very beautiful, and her father was anxious she should marry a powerful chief, but she utterly refused, retreating for solitude to a grove of oaks once sacred to idol-worship. Here she worked so many miracles that crowds gathered round her, and thus she formed the convent of Kildare, (or "place of the oak"), which afterwards became so celebrated.

S. Bridget of Sweden, A.D. 1373, Oct. 8. Founder of the Order of the Brigittines. This saint was of the royal house of Sweden, and married a neighbouring prince at the age of sixteen. After his death she quitted the world, and founded the monastery of Wastem, which she placed under the Augustinian rule, with certain modifications revealed to her in a vision. Her visions and revelations were very numerous. After her death she was succeeded as abbess by her daughter, S. Catherine of Sweden.

S. Bruno, A.D. 1100, July 18. Founder of the Carthusian Order of reformed Benedictines. He was born at Cologne, of noble parents, and sent to Paris to study theology, under the noted doctor Raymond. While Bruno was there Raymond died, and, as he was celebrated for apparent holiness and wisdom, a great multitude assembled at his funeral. But in the midst of the service the dead man sat up and cried, "By the justice of God I am condemned." The priests and people fled in terror, and did not return till the next day to go on with the service. But twice more the same thing happened, and therefore, full of horror, they cast the body into an unhallowed grave. This awful incident had such an effect on Bruno that he retired from the world with six companions. They wandered to Grenoble, where S. Hugh, taught by a vision of

seven stars, gave them a cave in the mountain for a dwelling. In 1084 Bruno founded a monastery at the village of Chartreuse, which afterwards became the Grande Chartreuse, to which he gave the rule of S. Benedict, with many extra severities. The Pope sent for him to Rome, and offered him the Archbishopric of Reggio, but he refused all honours, and, wearying of the life at court, withdrew to Calabria, where he founded another monastery, in which he lived till his death. He was not canonized until 1623.

S. Casimir of Poland, A.D. 1483, March 4. Patron saint of Poland. He was the son of Casimir IV. of Poland, but of so gentle and retiring disposition, and so devoid of ambition that he refused the crown of Hungary. He loved study, and composed many hymns. He gradually withdrew from the world entirely, and died at the age of twenty, from decline.

S. Cassian, Aug. 13, patron saint of Imola, was a schoolmaster of that city, who was martyred by his heathen pupils with their iron styles used for writing.

S. Catherine of Alexandria, A.D. 307, Nov. 25. Patron saint of Venice, of philosophy, science, eloquence, places of education, and against diseases of the tongue. This saint was an Egyptian princess, and in her early years devoted herself entirely to study, becoming famed far and wide for her learning. On the death of her father she succeeded to the throne, though she continued the same retired life. Her counsellors prayed her to marry, but she could not be satisfied with anything less than absolute perfection, and they despaired of her consent. There were hermits in the desert, near Alexandria, and one of them, at the bidding of the Blessed Virgin Mary, came to Catherine, and told her the husband she desired was the King of Glory himself, giving her at the same time pictures of Christ and His Mother. His image so filled her mind that

she neglected all her studies, and spent her time in contemplation. One night she had a dream that she was presented to the King of Glory, but that he turned from her as not fair enough for him. Full of grief, she asked the hermit what she could do to become worthy of the King, and when he found she was still a heathen, he taught her the Christian faith, and she was baptized. That night she had another dream, that she was again presented to the King of Glory, and that he accepted, and was betrothed to her. On waking she found the ring on her finger, and from that time she utterly despised all the things of this world, and thought only of her meeting with her Heavenly Bridegroom. Soon after this, a great persecution arising in Alexandria, Catherine stood forth, and argued with all the philosophers of the kingdom, and such was the power of her wisdom that they were first silenced and then converted. This so incensed the Emperor Maximin that he ordered them all to be burnt, and Catherine comforted and supported them to the end. She herself was cast into a dungeon to be starved to death, but angels ministered to her, and the empress visiting the cell, found it filled with light. This wonder so overwhelmed her that she and 200 of her attendants at once accepted the faith. They were all slain; and Catherine, having indignantly refused Maximin's offers of marriage, was, by his orders, bound between four spiked wheels, which, turning in different directions, would rend her to pieces. But, in a moment, fire fell from heaven, and consumed the wheels, and 3000 persons were killed by flying pieces of them. Then, after being cruelly scourged, S. Catherine was beheaded, and angels carried her body to its grave on Mount Sinai.

S. Catherine of Bologna, A.D. 1463, March 9, also called S. Caterina dei Vigri, was a maid of honour at the Court of Ferrara, who joined the Poor Clares, among whom she was so reverenced for her holiness that she became abbess

while still young. She had some talent as a painter, and a few of her pictures still remain at Bologna.

S. Catherine of Siena, A.D. 1380, April 30. This saint, one of the great lights of the Dominican Order, was born at Siena, where her house is still shown, as the Oratory of S. Catherine. She was always grave, and thoughtful beyond her years, and when she was only seven, in consequence of a vision, solemnly dedicated herself to God. When she grew up, her parents, vexed at her constant dreams and visions, desired that she should marry like their other children; but she steadily refused, till, roused to anger, they treated her very hardly, making her do all the work of the house, amid mockery and ridicule. One day, however, her father suddenly entered her room, and saw her kneeling in prayer, with a white dove resting on her head, and, believing now in her vocation, he allowed her to enter the Dominican convent. She only joined the third order, however, and never became a fully professed nun. She still lived in her little cell at her parents' house, but, having taken a vow of silence for three years, she entirely secluded herself, only going every day to pray in the Church of S. Dominic. Here she underwent terrible temptations and trials, but with fasting and scourging she overcame them all, being supported also by many visions of Christ Himself. Then she left her retirement, and ministered to the sick, not turning away from the most repulsive diseases, though she was often met with thanklessness and indifference. Meeting one day some impenitent, despairing robbers, on their way to execution, she accompanied them, speaking to them with such power and love that they were comforted, and died confessing their sins. Once, while S. Catherine was at Pisa, praying before a crucifix, she fell into a trance, and received the stigmata, which she retained to the end of her life. Her fame being now spread far abroad, she was called on to mediate between the Pope

and hostile states. She succeeded in inducing Pope Gregory XI. to return from Avignon to Rome, and herself accompanied him on his entry. On the breaking out of the Great Schism she took the part of Urban VI., and would have been employed by him on political missions, but her health failed, and she died at the age of thirty-three, worn out with labour and suffering.

S. Cecilia, A.D. 280, Nov. 22. Patron saint of music. She was of a noble Roman family, and was brought up by her parents in the Christian faith. She early developed an extraordinary talent for music; she invented the organ, and sang hymns, composed by herself, with such sweetness and beauty that angels came from heaven to hear and join with her. She secretly dedicated herself to the service of God, but was obliged by her parents to marry a heathen noble named Valerian. She told him of her faith and vow, and that she had a guardian angel who watched her day and night. Valerian was converted by her teaching, and received baptism from S. Urban, who had been driven by persecution to take refuge in the catacombs. Returning to his wife's room, he saw an angel, who placed a crown of roses on the head of each, and told Valerian to ask what he would, and his desire should be granted. Valerian prayed that his beloved brother, Tiburtius, should also know the truth; and the angel, telling him his request was pleasing to God, vanished. Soon after Tiburtius entered, and being surprised at the heavenly roses, Cecilia explained all to him, and such was the power of her words that he, too, was converted, and went to S. Urban for baptism. The three together devoted their lives to good works, but were soon denounced to the prefect as Christians, and the two brothers cast into a dungeon. Here they converted their gaoler Maximus, who soon after suffered martyrdom with them. Cecilia took the bodies, and buried them together in the catacomb of S. Calixtus. The prefect, desiring to possess

himself of her wealth, put her to many tortures, ordering her to be thrown into her own bath filled with boiling water. As she remained quite unharmed, he commanded that she should be beheaded; but the executioner quailed, and, having given her three wounds in the neck, fled. After this she lived three days, spent in prayer and almsgiving. At her desire, S. Urban made her house into a place of worship, and a church now stands on the site (S. Cecilia in Trastevere), where remains of her bath-room are still to be seen. She was buried in the catacomb of S. Calixtus, but in the ninth century the place of her burial was revealed to Pope Pascal I., and he transferred her body to the Church of S. Cecilia, which he was then rebuilding, and where it now rests.

S. Celsus. *See* S. Nazarius.

S. Cesareo, A.D. 300, Nov. 1, suffered martyrdom at Terracina being put into a sack and cast into the sea for opposing the worship of Apollo.

S. Chad, A.D. 669, March 2, succeeded his elder brother Cedd as Abbot of the Monastery of Lastingham, which they had founded. He was made Bishop of Mercia and Northumbria, and fixed his see at Lichfield, where he built a church, and did many good works, converting and baptizing all in the neighbourhood. He died two years after this, having been warned of his end by a vision of Cedd surrounded by angels calling him to Heaven.

S. Charles Borromeo, A.D. 1584, Nov. 4. Cardinal, and Archbishop of Milan. Born of one of the greatest Lombard families, he entered into possession of a Benedictine monastery at the age of twelve, and was made Cardinal, and Archbishop of Milan at twenty-three. He did a great work in his diocese, entirely devoting his life to the reform of abuses, and to the care and relief of the sick and poor, spending upon them all his great riches, and keeping bare necessaries only for himself. When the plague broke out in Milan all who could, fled

from the city, but S. Charles went there and ministered to the sufferers, inducing many, by his example, to join in his labours. During this period he walked through the city three times in his cardinal's robes barefoot, and with a rope round his neck, and falling before the crucifix in the cathedral, offered himself a sacrifice for the people. Still he had made enemies by his vigorous measures of reform, and one day, while kneeling before the altar, he was fired at by a Franciscan friar, but the bullet was happily arrested by the rich embroidery of his cope. He died in 1584, and a magnificent shrine was raised over his remains in Milan.

S. Charlemagne, A.D. 814, Jan. 28. The life of the great Emperor of the West being a matter of history, it will not be necessary to relate it here, as there are no legendary additions to it.

S. Cheron, third century, was a Bishop of Chartres, who on his way to visit S. Denis at Paris was attacked and beheaded by robbers; but nevertheless proceeded on his journey carrying his head in his hand.

S. Christina, A.D. 295, July 24, patron saint of Bolsena and Venice, was the daughter of Urbanus, Governor of Tiro, a town on the shores of the Lake of Bolsena, and had secretly accepted the Christian faith. One day, grieved at having nothing to give to a number of sick and poor, she remembered her father's gold and silver idols, and breaking them to pieces, distributed them to the beggars. Her father on his return, beside himself with rage, threw her into a dungeon and had her cruelly scourged, but angels came and healed her wounds. She was then tied to a millstone and cast into the lake, but angels upheld the millstone, and she floated back to land. Finding this in vain, her father threw her into a furnace of fire, but she remained there five days unhurt. More furious than ever, he dragged her before the idol of Apollo to sacrifice, but when she looked upon it it fell down before her, which so terrified her father that he died. His successor, however,

continued the persecution of S. Christina. To prevent her singing the praises of God he cut out her tongue, but she sang more sweetly than before. Then he put her in a dungeon with many snakes and poisonous reptiles, but they did her no harm. At last in despair the governor had her bound to a pillar and shot with arrows, and in this manner she at length received "the hardly earned crown of martyrdom."

S. CHRISTOPHER, A.D. 364, July 25, was a giant in the land of Canaan, known by the name of Offero, who in his pride of great strength resolved to serve none but the greatest king on earth. At last he thought he had found the master he desired, and entered his service; but he soon observed that at any mention of the name of Satan this king trembled. Offero forced from him the confession that he feared the evil spirit, and determining to serve him no longer, went in search of the Satan who was stronger than he. He soon met a terrible being at the head of a great host, and, hearing it was he whom he sought, entered his service. On their march they passed a cross, at the sight of which Satan was filled with terror, and Offero obliged him to own that he feared one Jesus Christ of Nazareth who had died on it. Therefore Offero at once left the service of the devil, and wandered on, till at last he met a hermit, and asked him the way to Christ. The hermit told him he must fast and pray; but Offero said such service he could not understand. So then the hermit told him to use his great strength to carry the weak over a stream near by, which was swollen to a torrent. This service Offero gladly accepted, and he built himself a hut of boughs by the river, where he lived ready to come to the aid of any who needed him. He had pulled up a whole palm-tree as a staff, and supported by this, unweariedly carried all who called him across the river. One night he heard a child's voice calling him, and after much search with his lantern, he found a little child by the water's edge who begged to be taken over. Offero at once took him on his

shoulder, but the winds and waves rose fiercely, and the child weighed heavier than anything he had borne before, and it sometimes seemed as if Offero could never reach the opposite shore. When at last he did so, the Child told him it was the Maker of the World he had carried on his shoulder, and that He had thus accepted his service. In token of this He bade Offero plant his staff, which at once bore leaves and fruit. The Child vanished, but Offero fell down and worshipped, and from that day his name was changed to Christopher, for he had borne Christ. Travelling soon after to a city called Samos he was taken as a Christian, and remaining steadfast in the faith, was scourged and beheaded. On his way to death he prayed that all who beheld him, putting their trust in God, should not suffer from earthquake, tempest, or fire. It is for this cause that representations of S. Christopher are so large and frequent, for it was an old belief that "Whosoever shall behold the image of S. Christopher, on that day shall not faint or fail."

S. Chrysanthus and Daria, A.D. 284. S. Daria was a vestal virgin, who being converted to the Christian faith by S. Chrysanthus, extinguished the sacred fire, and was therefore buried alive with him, who, according to some accounts, was betrothed or married to her.

S. Chrysogonus. *See* Anastasia.

S. Chrysostom. *See* S. John Chrysostom.

S. Clair, third century, was an English noble who came as a missionary to France, but was martyred between Rouen and Pontoise by a band of ruffians, who beheaded him.

S. Clara, A.D. 1253, Aug. 12. Founder of the Poor Clares, Franciscan nuns. She was born at Assisi, of noble parents, but fired by the example of S. Francis, she desired to leave all to dedicate herself entirely to the service of God. Being urged by her parents to marry, she went to S. Francis for advice, and he counselled her at once to withdraw from the world,

appointing the next Palm Sunday to receive her. That morning she accompanied her family to church to receive palm branches. Clara, however, feeling unworthy to advance and receive hers remained behind, and the bishop, touched by her modesty, brought it to her. In the evening she fled to S. Francis, who received her at the door of the Porzioncula, where she made her solemn profession. She took refuge in a neighbouring convent, whence her relations tried in vain to drag her. Her sister Agnes and several other ladies joined her, and thus was formed the community of "Poor Clares," who followed closely the rule of S. Francis in all its severity. On one occasion a band of Saracens attacked their convent of S. Damiano, at Assisi. The nuns were filled with terror, but S. Clara, rising from a bed of suffering, took the pyx containing the Sacred Host in her hands, knelt on the threshold in front of them, and began to sing "Thou hast rebuked the heathen," &c.; the enemy, panic-stricken, fled. The fame of this miracle drew many more around her, and the Pope visited her himself and confirmed the rule of the order, which spread rapidly through all Christian lands. S. Clara died at the age of sixty, in a trance, in which she heard angels' voices calling her.

S. Clement, A.D. 100, Nov. 23, was the fellow-labourer of S Paul mentioned in Phil. iv. 3. Becoming Bishop of Rome, the third from S. Peter, he converted many to the faith, including Domitilla, who being niece of Domitian, protected S. Clement during his reign. But in the persecution under Trajan he was sent with numbers of other Christians to work in stone quarries. Once when they suffered from want of water, S. Clement prayed, and then beheld the Lamb of God standing on a mountain near. On his digging at this spot a torrent of water rushed forth, which refreshed them all. This miracle roused the anger of the heathen, and they cast the saint into the sea bound to an anchor. But at the prayer of his brethren

the sea retreated three miles, and disclosed a ruined temple, in which the body of S. Clement reposed. And this miracle was repeated on every anniversary of his martyrdom.

S. Clotilda, A.D. 534, June 3, was a Burgundian princess, and the wife of Clovis, King of the Franks. She prayed and strove long in vain for the conversion of her husband, but one day when he was almost defeated in battle, he called upon the God of Clotilda, and was finally victorious. At his baptism by S. Remi a dove brought the vial of oil miraculously from heaven, and S. Clotilda having had a vision that an angel brought three lilies, for her, Clovis, and S. Remi, the banner of France was changed from three toads to the Fleur de Lys.

S. Cloud, A.D. 560, Sept 7, was a grandson of S. Clotilda, who, when his brothers were murdered by their uncles to obtain the kingdom, fled to a Benedictine monastery, where he became a monk, and thus saved his life.

S. Constantine, A.D. 335. The life of the Emperor Constantine is a matter of history. For the legend of Constantine and Sylvester, see S. Sylvester.

S. Corentin, A.D. 495. Patron saint of Quimper and a great part of Brittany. He was a hermit, living in the forest of Plomadiern, near Chateaubin, to whom a most remarkable fish was sent to nourish him. Every morning it swam into the spring near his hermitage, and S. Corentin, having cut a slice off it, the fish swam away, lively as ever. King Gradlon, hunting with his court in the forest, beheld the miracle, and was so much impressed by it, that he gave S. Corentin his country-house for a monastery, where S. Guenole, among many others, was educated. Later the province of Cornouaille was erected into a diocese, and S. Corentin made first Bishop of Quimper.

SS. Cosmo and Damian, A.D. 301, Sept. 27. Patron saints of the Medici and of medicine. These two brothers were Arabians, brought up in the Christian faith, who devoted their

lives to the study of medicine and the care of the sick. They became most skilful in their art, and the fame of their wondrous cures spread far and wide; at last being denounced as Christians, they were cast into the sea, but were saved by angels; and then into the fire, but it did not harm them. They were next bound to crosses and stoned, but the stones, instead of hitting them, struck their enemies, so that many were killed. Finally, these two saints were beheaded, three of their brothers also suffering with them. Long afterwards a man who had a cancer in his leg was praying to SS. Cosmo and Damian in their church in Rome, when he fell into a profound sleep, and dreamt that the saints came and cut off his diseased leg, replacing it by one of a dead Moor and anointing it with miraculous ointment so that it joined perfectly. On awaking he found that he had the leg of the Moor; and search being made for the dead body, it was discovered that truly there had been an exchange of legs.

S. Costanzo, second century, was a Bishop of Perugia, who suffered martyrdom under Marcus Aurelius.

SS. Crispin and Crispianus, A.D. 300, Oct. 25. Patron saints of Soissons. These two brothers accompanied S. Denis from Rome to France to preach the Gospel. They were shoemakers, and worked for the poor for nothing, angels providing them with leather. They were martyred at Soissons, being beheaded after suffering many tortures.

Cross. The legend of the Holy Cross is a subject so often met with in art that it may be useful to insert it here. When Adam was sick unto death he sent his son Seth to the Gate of Paradise to pray for him. There an angel gave him three seeds to put under his father's tongue after his death, or according to other accounts the branch of a tree, to plant upon his grave. On his return Adam was dead, and Seth obeyed the commands of the angel. A tree grew and flourished from the tomb of Adam, and it was with a branch

of this that Moses turned the waters of Marah sweet. In the days of Solomon it was cut down for the building of the temple; but the workmen were unable to make use of it, and it was thrown away into a pond or stream, where it served as a bridge. The Queen of Sheba coming to visit Solomon would have crossed this bridge, but having a vision of the Son of God crucified upon it, she fell down and worshipped it. Solomon, hearing of this, buried it in the ground, and the spot became afterwards the Pool of Bethesda, whose healing powers came from the sacred wood as well as from the angel. At the time of our Lord's Passion it floated on the surface of the water, and was taken to make the Cross. After the Crucifixion it remained buried for three hundred years, till it was discovered by S. Helena, the mother of Constantine, together with the crosses of the two thieves, under a temple of Venus. As they did not know which was the Cross of Christ, they were all taken to a sick woman, and when she touched the True Cross she was immediately healed. S. Helena then divided it in halves, one of which she left at Jerusalem, the other she carried to Constantinople, and part of this latter was sent to Rome, where the Church of Sta. Croce in Gerusalemme was built to contain it. In 615 Chosroes, King of Persia, carried away the part of the Cross left at Jerusalem, and building a great tower placed it there beside himself, and desired all men to worship him as king of kings. This aroused the indignation of the Emperor Heraclius, and he went against Chosroes with an army, and defeated him, and recovered the True Cross. He brought it back to Jerusalem with great rejoicing, but, as he was about to enter the city, the wall closed up and prevented him. Then an angel appeared, and reproved him for daring to enter in pomp and splendour that gate through which his Lord had passed barefoot and riding upon an ass. Heraclius at once dismounted, and taking off all his royal robes he took the Cross on his shoulder and

walked barefoot up to the wall, which then parted and let him enter, and he restored the holy relic whence it had been taken.

S. CUNEGUNDA, A.D. 1040, March 3, was the wife of S. Henry, King of Bavaria, who without any foundation suspected her of evil, but she triumphantly proved her innocence by walking unharmed over red-hot ploughshares. Soon after this she entered a Benedictine convent, where she spent the rest of her life in hard labour and charitable works. She was buried with her husband in Bamberg Cathedral.

S. CUNIBERT, A.D. 660, Nov. 12, was Bishop of Cologne, who, guided by a dove, discovered the remains of S. Ursula and her companions. He was a friend and counsellor of King Dagobert, Pepin d'Heristal, and other rulers of his time.

S. CUTHBERT, A.D. 687, March 20, was in his youth a shepherd, but was called by the vision of an angel to leave worldly things and seek only the heavenly. Therefore he went for instruction to S. Aidan at Melrose Abbey. Another vision, of angels carrying the soul of his master to heaven, induced him to enter the monastery, and thence he travelled far, preaching, and converting many. After a time he withdrew to Lindisfarne, and lived a life of seclusion on the island now called Holy Isle, but then an abode of evil spirits, and angels provided him with bread. He was made Bishop of Lindisfarne, where he was greatly beloved, and many miracles were wrought by his prayers. Once, when he was lying on the shore apparently dead from long prayers and mortification, two otters came out of the water and licked him all over till life returned to him. After his death miracles were performed at his shrine, and pilgrimages made to it; but his bones were finally transferred to the Cathedral of Durham, for protection against the Danes.

S. CYPRIAN, A.D. 258, Sept. 16, was Bishop of Carthage, and suffered martyrdom in the reign of Valerian. He left many valuable writings.

SS. Cyprian and Justina of Antioch, A.D. 304, Sept. 26. S Justina was a fair and wise maiden, living at Antioch, who, having dedicated herself to the service of God, rejected the addresses of a youth who wished to marry her. In despair he went to Cyprian, a magician of that city, who was skilful in every diabolical art, and asked his help to charm her. But when Cyprian saw the maiden, he loved her, and desired her for himself. He tried to tempt her with the aid of all his demons, but in vain. Astonished at her constancy, he declared he would worship none other than her God, and was converted and baptized. He became remarkable for his good deeds and his humility, till at last, persecution breaking out, he and Justina were both taken and thrown into a cauldron of boiling pitch; by a miracle, they escaped unhurt, and were therefore beheaded.

S. Cyril of Alexandria, A.D. 444, Jan. 28, was the Patriarch of that city, and took a prominent part in the theological controversies of the time. His good fame is much sullied by the murder of Hypatia, committed with every cruelty by his followers in a church. He is sometimes added as a fifth in pictures of the Four Greek Fathers.

SS. Cyril and Methodius were two Greek monks of the Order of S. Basil, who went to preach to the Slavonic tribes of Bulgaria. Methodius was a painter, and, being asked by the King of Bulgaria for something terrible, painted "The Last Judgment," in explanation of which Cyril preached such a powerful sermon that all who heard it were at once converted. In this manner they worked together with great success for many years.

S. Damian. *See* S. Cosmo.

S. Daria. *See* S. Chrysanthus.

S. Delphine. *See* Eleazar.

S. Denis, first century, Oct. 9. Patron saint of France. In art

the legend which confuses S. Denis, Bishop of Paris in the third century, with Dionysius the Areopagite, is so universally represented that it must be thus related here. Dionysius was an Athenian philosopher, who, while studying astrology in Egypt, was much perplexed by the sudden darkening of the whole world for three hours, which took place during the crucifixion. On his return to Athens he heard S. Paul preach there of "The Unknown God," and being converted was ordained priest, and then first Bishop of Athens. He travelled to Jerusalem to behold the Blessed Virgin, and was astonished at the glory which surrounded her. He was also present at her death and burial, of which he left an account in writing. He next travelled to Rome, and was present at the martyrdom of S. Paul, and thence was sent by S. Clement to preach in France. At Paris he made many converts, and was able to send missionaries into other countries. At length, being accused to the Emperor, he was imprisoned with his two companions, SS. Rusticus and Eleutherius, who had come with him from Rome, and soon after they were all beheaded together. Their bodies having been left to the wild beasts, Denis, that his remains should not be dishonoured, took his head in his hands, and walked thus two miles to the place now called Montmartre. The relics of all these martyrs were afterwards placed in the abbey of S. Denis.

S. Diego d'Alcala, A.D. 1463, Nov. 3, was cook at the Capuchin convent of Alcalà, and having been canonized at the request of Philip II., various legends were told of him. It is said that while engaged in cooking he became so rapt in ecstasy as to be lifted off the earth, and meanwhile angels continued his occupation for him. On being detected in giving away bread to the poor, he opened his habit, which was found full of roses. He rescued a child whose mother had shut him into an oven and lighted the fire by mistake, and restored sight to another child who was blind, by anointing his eyes with oil from the lamp before the altar. On one occasion, when he and a lay

brother were ready to perish with hunger on a journey, angels came and spread a repast before them.

S. Digna. *See* S. Afra of Augsburg.

S. Dominic, A.D. 1221, Aug. 4. Founder of the Order of Dominicans, or Preaching Friars. This saint was of a noble Castilian family. Before he was born his mother dreamt that she gave birth to a black and white dog with a torch in its mouth, and at his baptism a star descended, and rested on his brow. He early gave evidences of a saintly and ascetic disposition, beginning to do penance at six years old. Having accompanied his Bishop on a political mission to France, Dominic was so distressed at the heresy of the Albigenses, which he found widely spread there, that he first entertained the idea of an order of preachers for the conversion of heretics. He obtained from the Pope, who had had a dream of S. Dominic upholding the falling Church, authority to preach in the Vaudois. There one day, finding the heretics obstinate against his teaching, he threw his book into the fire, but at once it leaped out uninjured; this happening three times, while the books of the heretics were consumed, converted many. The fierce war against the Albigenses broke out about this time, but it is very uncertain how far S. Dominic was concerned in it. He continued his preaching, in which he was joined by several others; and this laid the foundation of his Order, though it was not finally confirmed till later. Being in Rome, he went to S. Peter's to pray for a blessing on his Order, and there SS. Peter and Paul appeared, and gave him a staff and a Book of the Gospel, telling him to go forth, for God had chosen him to preach His Word. He also founded an Order of Dominican nuns, and reformed the convents in Rome. Once, while he was in the monastery of S. Sabina, in Rome, the brothers who lived by begging could not procure any food, but S. Dominic made them all sit at the table, and pronounced the blessing, when immediately two angels appeared bearing bread and wine, which they set before the brethren and then vanished. A young Lord Napoleon,

nephew of Cardinal di Fosse Nova, having been killed by a fall from his horse, S. Dominic laid the body before the altar, when at his command the youth arose whole and well. On another occasion, when he was attending a banquet at the funeral of a child, he desired that the dead body should be laid on the table, and then restored it to life. During the war against the Albigenses, some English pilgrims, to avoid entering the heretical city of Toulouse, endeavoured to cross the river Garonne in a small boat. It was overturned in a storm, but the pilgrims were all saved through the intercession of S. Dominic. The indefatigable labours of the saint at length brought on a fever, of which he died at Bologna. At the time of his death a monk at Brescia beheld his soul borne up to heaven on a throne by the Blessed Virgin and angels. His remains were carried in great state to the splendid shrine at Bologna, where they now repose.

S. Donato of Arezzo, fourth century, was the companion in his youth of Julian the Apostate, but the Emperor having turned from the faith, persecuted the Christians. Donato's father being one of the victims, the saint fled with one companion, a monk Hilarion, to Arezzo, where they converted many, performing several miracles. Once a tax-gatherer going on a journey left all the money he had collected in the care of his wife, who buried it, but died suddenly without being able to tell any one the spot. Her husband on his return in great distress appealed to S. Donato, and having prayed at her tomb the saint commanded her to declare where she had hidden the money. To the wonder of all she at once responded. After he was made Bishop of Arezzo, while he was celebrating mass the chalice was broken by some pagans, but at the prayer of S. Donato it joined again before a drop was spilt. The number of conversions resulting from this miracle so incensed his enemies that after much torture they beheaded him, Hilarion being at the same time scourged to death.

S. Dorothea of Cappadocia, A.D. 303, Feb. 6, was brought up a Christian, and became famed for her beauty and piety. On the outbreak of the persecution, having refused to sacrifice to idols, she was imprisoned. Her two sisters, who had apostatized, were sent to persuade her to do the same; but her example of faith and steadfastness brought them back to the truth, and they suffered martyrdom, being supported to the end by Dorothea. She herself after many tortures was condemned to be beheaded. On her way to execution a young man named Theophilus, mocking her, asked her for some of the flowers and fruit from the garden to which she was going, and she promised to send some to him. Just after her death a heavenly youth appeared, bearing three roses and three apples, which he carried to Theophilus from her and said that she awaited him in the garden. When Theophilus received them his heart was touched, and being converted to the faith he also suffered martyrdom.

S. Dunstan, A.D. 968, May 19, was a monk of Glastonbury, who, through the fame of his talents, was called to court, where, however, his influence became so great that he was driven away as a sorcerer. He retired to Glastonbury, where he occupied himself in working in metals; and his musical powers being remarkable, he made himself an organ with brass pipes. One day, it is said, while he was working in his cell, the devil came to tempt him, but the saint seized him with red-hot pincers, and he fled in pain and terror. The King, whose conscience was aroused by a narrow escape from an accident, repented of his injustice to Dunstan, recalled him to court, and made him Abbot of Glastonbury; but his successor, Edwin, offended at Dunstan's reproof of his sins, drove him away again. On the accession of Edgar to the throne he came finally into power, and was made Archbishop of Canterbury. He founded many schools and religious houses, and did his

utmost to extend civilization and learning. He left many writings relating his visions, and several miracles are recorded of him.

S. Ebba was a princess, and Abbess of Coldingham. When the Danes attacked her convent, she and all her nuns disfigured their faces, lest they should fall a prey to the enemy. Horrified at the sight they presented, the Danes set fire to the convent, and the whole sisterhood thus suffered martyrdom.

S. Edith of Wilton, A.D. 984, Sept. 16, was the daughter of King Edgar. Her mother, Wilfrida, was a nun whom the King had dragged from her convent. She escaped, and returned as soon as possible, and her daughter was born in the convent. Her father gave Edith a rich dowry, but she refused to live at court, and spent all her money in founding the convent of Wilton. Her learning and beauty made her famous. She was also remarkable for the costliness of her attire, and defended herself against the reproofs of S. Ethelwold, saying that God could see the heart beneath any garment. She died in her twenty-third year.

S. Edith of Polesworth was a daughter of King Egbert, and became a nun in the convent of Polesworth, under S. Modwena.

S. Edmund, A.D. 870, Nov. 20, was King of East Anglia at the time of a great invasion of the Danes. He was utterly defeated by them in the battle of Hoxne; and afterwards, as he refused to be subject to an infidel, he was bound to a tree, shot to death with arrows, and afterwards beheaded. When the Christians wished to bury the body the head could nowhere be found, till at last they discovered it guarded by a wolf, who allowed them to take it, and followed it to the burial. Being placed on the body it united instantly, showing only a red line where it had been severed. A great church and monastery were built over the shrine of the saint, and the town round them was called Bury St. Edmunds.

S. Edward the Confessor, A.D. 1066, Jan. 5, was the third son of King Ethelred of England, but even before his birth was declared heir to the throne in preference to his brothers, because of a prophecy of S. Dunstan. When he came to the throne he released his subjects from the tax of Danegelt, because when the money was brought to him he beheld a demon dancing on it. A young man once, thinking the King asleep, took as much money as he could carry out of his coffer. Edward saw him, but only observed, "Be not so covetous;" and when his treasurer lamented the loss, said that he who had taken it probably needed it more than they did. This saint had many visions: once he beheld Christ on the altar during the celebration of mass, and another time he foresaw the drowning of the leader of a Danish fleet coming to invade England. One day, as King Edward was returning from hearing mass in honour of S. John the Evangelist, a pilgrim begged from him, and he gave him a ring from his own finger. Twenty-four years after, two English pilgrims, returning from the Holy Land, met another pilgrim, who told them to go and salute their king, and thank him for the alms he had given a poor pilgrim many years ago. He also gave them the ring to take back to Edward, with the message, "In six months thou shalt quit the world, and remain with me for ever." The astonished pilgrims asked who he was; and he replied, "I am John the Evangelist," and then vanished. The pilgrims delivered the ring and the message to the King, who prepared joyfully for his departure, and died on the following Epiphany.

S. Egidio. *See* S. Giles.

SS. Eleazar, or Elzear, and Delphine, A.D. 1300. S. Eleazar, Count of Sabran, and S. Delphine, his wife, were both members of the Third Order of S. Francis. They devoted themselves to good works, and Eleazar ruled his affairs with prudence and wisdom. Once, just after his father's death,

he found among his papers letters falsely calumniating himself, and recommending his father to disinherit him. Instead of taking revenge, Eleazar burnt the letters in the presence of their author, who was by this means converted into a true friend. Delphine survived her husband many years, but after his death always lived in strict seclusion.

S. Eleutherius. *See* S. Denis.

S. Eligius. *See* S. Eloy.

S. Elisabeth, mother of S. John the Baptist. *See* S. John the Baptist.

S. Elizabeth of Hungary, A.D. 1231, Nov. 19, was the daughter of the King of Hungary, but being betrothed at four years old to Louis, son of the Landgrave of Thuringia, she was at once sent to that court, and brought up there. During her father-in-law's lifetime she was happy, but after his death the landgravine, hating her retiring disposition and devotion to charity, ridiculed and ill-treated her, in which course she was followed by her daughters and the whole court. Louis loved her tenderly, but had not sufficient strength of character to protect her. The one object of her life was the care of the sick and poor; all she had she gave away, saving up even her food to have more to give. She was under the direction of a priest named Conrad, a stern, harsh man, who laid the severest penances on her. At the royal banquets she frequently ate only a piece of bread, and she always wore sackcloth beneath her robes. Once, as she was proceeding to a state banquet in all her royal robes, a miserable half-naked beggar appealed to her mercy for the love of God. She could not then stay to minister to him, so she took off her royal mantle and gave it him. Just as she was confessing to her husband what she had done, her maid came in with the mantle, that she had found hanging in the wardrobe. Then Elizabeth was filled with awe, for she knew that it was the Lord Himself who had come to prove her. Another time she found a poor

leprous child, deserted by every one, and she took him in her arms and laid him on her own bed. The landgravine, enraged, called Louis to see, but when he came he found, instead of a leper, a radiant Infant, who smiled on them and vanished. She visited the poor of Eisenach daily, carrying them supplies of food herself. And one day her husband met her on the way, and asked what she had in her mantle. As she hesitated to tell him he opened it, and found it full of red and white roses. Then taking one of the roses for himself, he bade her go on her way. During a terrible famine, followed by the plague, she entirely supported the people, and founded hospitals, nursing those herself whom no others would touch. In 1226 Louis took the Cross, to the unspeakable grief of his wife, and on his way died of fever, at Otranto, in Calabria. His brother Henry at once seized all his possessions, and turned Elizabeth out of the castle in the depth of the winter. No one dared give her shelter, and at last she took refuge in an inn, where she maintained herself by spinning wool. But when the knights who had gone with Louis returned, they were full of indignation, and dethroned Henry, making Elizabeth's son Herman, landgrave. The city of Marburg was bestowed on Elizabeth, and she lived there with her daughters. She was accompanied by Conrad, under whom her life became one course of penance. She parted from all her children, fearing to love them too much; and at last, worn out with humiliation and privation, she died, at the age of twenty-four. She was buried amid the sorrow of all her people, and the Church of S. Elizabeth was soon built over her shrine, and attracted innumerable pilgrims.

S. Elizabeth of Portugal, A.D. 1336, July 8, was daughter of Pedro III., King of Aragon, and grand-niece of S. Elizabeth of Hungary. When quite young she married Dionysius, King of Portugal, who treated her with cruelty and neglect. She bore all her trials with the utmost patience for forty years, always

striving to reconcile the dissensions in her family, for which reason she is known in Spain as S. Isabel de Paz. She did much good to the sick and poor, and was a member of the Third Order of S. Francis.

S. Elmo. *See* Erasmus.

S. Eloy, Eligius, or Lo, A.D. 659, Dec. 1. Patron saint of Bologna and Noyon; also of all workers in metals, blacksmiths, farriers, and horses. This saint was born of poor parents near Limoges. Being apprenticed to a goldsmith in that city, he soon showed such a remarkable talent in metal work that he was sent to Paris to work for Clotaire II. The King wished for a golden throne set with jewels, and was anxious to find an honest as well as a skilful man to make it. Eloy undertook the work, and made two thrones instead of one out of the materials given him. He thus became a favourite at court, and in the reign of Dagobert was made Master of the Mint. The dies used for the coins were cut by him, and some bearing his name still remain. So great was his holiness of life that he was at length made Bishop of Noyon, and preached with wonderful eloquence in many lands, going, it is said, even as far as Denmark and Sweden. He never abandoned his art, but now only used it to make sacred vessels for the church and beautiful shrines of saints. Once some precious things that he had made having been stolen from the church of S. Columba, he went there, and in a loud voice commanded the saint to make the thief restore them; and she at once obeyed. Often during his work S. Eloy was tormented by a demon, till at last he seized him by the nose with red-hot pincers, and thus discomfited him. On another occasion a horse was brought to him to be shod, which, being possessed by a devil, kicked so furiously that no one dare touch it. The saint cut off its leg, put on the shoe, and then with the sign of the cross joined the leg on again, to the great astonishment of all.

S. Elphege. *See* S. Alphege.

S. Enurchnus, or Evurtius, A.D. 340, Sept. 7, was sent from Rome to France for the redemption of captives. Here he was chosen Bishop of Orleans in consequence of a dove settling on his head, and ruled his diocese twenty years, doing many miracles. Once, when preparing to build a Church of the Holy Cross, the workmen by his direction began to dig the foundations in a certain spot, and there found a pot containing enough gold to pay for the church.

SS. Ephesus and Potitus, fourth century, were two friends. The former, an officer under Diocletian, was sent to extirpate the Christians in Sardinia, but being warned by Christ in a dream, not to persecute His servants, he marched against the heathen instead. He received from S. Michael a standard with the cross on a red ground, and was helped by him in battle. But at length he was convicted of Christianity, and with S. Potitus suffered martyrdom, being cast into a furnace of fire.

S. Ephrem, A.D. 378, Feb. 1, was a Syrian hermit, who, on account of his theological writings, is considered one of the Fathers of the Greek Church.

S. Erasmus, or Elmo, A.D. 296, June 3, was a Bishop who suffered martyrdom at Formia, now Mola de Gaeta, during the persecution of Diocletian, in a peculiarly horrible manner, his bowels being unwound and coiled upon a wheel. He is invoked against storms by the sailors of the Mediterranean.

S. Ercolano, A.D. 546, was Bishop of Perugia, and during its siege by the Goths supported and encouraged the people in the defence. When at length the city was taken by the Goths he was beheaded, and his body thrown into a ditch. Here it was afterwards found beside that of a little child, and they were both buried together.

S. Ethelberga, 7th cent., Oct. 11, was the first abbess of the first Benedictine convent in England, which she ruled with great prudence and wisdom.

S. Etheldreda, A.D. 679, June 23, was a princess of East Anglia, who while very young married Joubert, King of the Gervii, and being left a widow in three years, married Egfrid, King of Northumbria. After twelve years she withdrew from the world with his consent, and entered the convent of Coldingham; but later Egfrid repented his permission, and tried to drag her from her retreat. She fled to a rock, since called S. Ebb's Head, pursued by her husband, but was saved from him by the tide suddenly rising and making the rock inaccessible. Egfrid therefore finally left her, and married another wife. On her return, as she slept she dreamt that her staff, which she had planted in the ground, blossomed into a great tree. She soon after founded the cathedral and monastery of Ely, on the island of that name, her own possession, of which she became first abbess, receiving her pastoral staff from S. Wilfrid, Archbishop of York, who had been driven by the persecution of Egfrid and his second wife to take refuge in the Isle of Ely. She was succeeded in her office by her sister, S. Sexberga. Four hundred years after the death of S. Etheldreda, a man who had led an evil life repented in sickness, and vowed to serve God in the monastery of Ely. On his way to accomplish this he was taken for his crimes and imprisoned; but on his invoking S. Etheldreda, she appeared in the night with S. Benedict and liberated him.

S. Eugenia was a lady of Alexandria, noted for her great learning. Being converted to Christianity she retired to the desert in male attire, and was known as the monk Eugenius. She suffered martyrdom in Rome in the reign of Severus.

S. Eulalia, A.D. 303, Dec. 10, was a Spanish maiden, who when only twelve years old flung down an idol, and defied the Roman prefect. She was therefore martyred with many tortures. At the moment of her death a white dove came from her mouth, and flew to heaven.

S. Eunomia. *See* S. Afra of Augsburg.

S. Euphemia, A.D. 307, Sept. 16, was a Greek saint, who suffered martyrdom near Byzantium. After many tortures she was cast into the fire, but it would not burn her; then to wild beasts, but they refused to touch her; so at length she was slain by the sword.

S. Eustace, A.D. 118, Sept. 20. The original name of this saint was Placidus; he was an officer under the Emperor Trajan, and though a heathen, lived a just and upright life. Being fond of the chase he was one day hunting in the forest, when he was attracted by a white stag, which he pursued to a high rock, and then he saw that it bore a crucifix between its horns, and a Voice cried, "Placidus, I am Christ, whom thou hast served without knowing Me." Placidus fell on his face and exclaimed, "Lord, I believe." The Voice told him that he must suffer many tribulations, but he joyfully accepted them all for Christ's sake. On his return he was baptized with his whole house, and he took the name of Eustace. His tribulations soon commenced. All his possessions were stolen, and his wife was carried off by pirates. Utterly destitute, he wandered forth with his two children, and coming to a broad stream, he swam across with one child, and left it on the bank to return for the other. But when he was in the middle of the stream he saw a wolf on one side and a lion on the other each carry off a child, while he was helpless to prevent it. Plunged in grief, he lived for fifteen years in a retired village, till the Emperor having need of him, sent for him and placed him at the head of his soldiers, bestowing on him many honours Meanwhile his wife had escaped, and his children were rescued from the wild beasts, so once more they were all united. This happiness was of short duration, for soon after, as they refused to join in a public thanksgiving to the gods for victory, the whole family were enclosed in a brazen bull, under which a great fire was kindled, and they all suffered martyrdom together.

SS. Ewald the Black and Ewald the Fair, A.D. 700, Oct. 3, were twin brothers, Saxons, who left England to preach the gospel in foreign lands. They came first to Friesland, where S. Ewald the Fair healed a demoniac woman; but pressing on to Westphalia, they were attacked and martyred by the barbarians; S. Ewald the Fair being killed with a club, and S. Ewald the Black slain by the sword. Their bodies were thrown into a river, but a light remained shining above the spot, so they were eventually found, and buried in the Church of S. Cunibert, at Cologne.

S. Fabian, A.D. 250, Jan. 20, was chosen Bishop of Rome in consequence of a dove alighting on his head during the time of election, and suffered martyrdom fourteen years afterwards.

S. Faith, A.D. 290, Oct. 6, was a Gaulish virgin, who suffered horrible tortures with unflinching constancy. She was beaten with rods, then bound to a brazen grate, under which a fire was kindled, and she died declaring her faith in Christ. Many were converted by her example, and suffered with her.

SS. Faustino and Jovita, A.D. 119, Feb. 15, were two brothers, living at Brescia, who were converted by S. Apollonius. They devoted their lives to good works, but being denounced as Christians, were by the Emperor's orders thrown to the wild beasts. However these refused to harm them, so they were carried beyond the gates of Brescia and beheaded.

S. Felicitas and her Seven Sons, A.D. 173, Nov, 23. This saint was a Roman matron of great wealth, who spent her life in charity to the poor and the careful education of her sons. Her holy example having drawn many to the Christian faith, she was accused and brought before the prefect. As he found it impossible to induce her to sacrifice to idols, he threatened her sons, thinking thus to move her. But she earnestly exhorted them to die rather than yield, and therefore one by one they

were put to death before her eyes. Januarius, the eldest, was scourged with thongs loaded with lead; Felix and Philip were beaten to death with clubs; Sylvanus was dashed from a rock; Alexander, Vitalis, and Martial were beheaded. Their mother, who had comforted and supported them to the end, only prayed that she might soon follow them; but she was kept in prison four months, and then beheaded, or, according to some accounts, cast into a caldron of boiling oil.

S. Felix, or Felice. *See* S. Nabor.

S. Felix de Cantalice, A.D. 1587, May 8, was born in Umbria of very poor parents. Having entered a Capuchin monastery, he was afterwards sent to the Capuccini at Rome, where he was appointed to beg for the daily food of the brotherhood. There had never before been known such plenty as he brought in; and it is related that when he was begging one stormy night, a radiant child met him, who gave him a loaf of bread, and blessing him vanished. S. Felix spent forty-five years at the Capuccini, where his life was an example of devotion and self-denial. He was the first saint of the Capuchin order.

S. Felix de Valois. *See* S. John de Matha.

S. Ferdinand of Castile, A.D. 1152, May 30, was the son of Alphonso, King of Leon, and Beringaria of Castile. His parents were separated by command of the Pope for having married within the prohibited degrees of consanguinity, and Beringaria returned to Castile. On her father's death she inherited the kingdom, but resigned in favour of her son Ferdinand, who, in a few years, also came into possession of the crown of Leon. He was always very much under the influence of his mother, and she lived with him even after his marriage with Joan of Ponthieu, who loved her as much as Ferdinand did, and their home was a bright example of peace and happiness. S. Ferdinand ruled his kingdom with wisdom and prudence, and is famed for his wars against the

Moors, in which he was always victorious, S. James himself appearing in one battle and fighting for him, He was about to pursue them into Africa when he died. He was buried in the Cathedral of Seville. His only daughter, Eleanor, married Edward I. of England.

S. Filomena, A.D. 303, Aug. 10. In the year 1802 a tomb was discovered in the catacomb of Priscilla, in Rome, containing the skeleton of a young girl, and bearing rude paintings of a scourge, two arrows, a javelin, an anchor, and the olive-branch, and also the following fragment of an inscription:—

—LUMENA PAX TE CUM FI—

These remains were preserved for several years in the Lateran, till a Neapolitan priest begged for some relics of the martyrs to revive devotion among his people, and the bones thus found were given to him, the inscription being filled up and translated so as to mean "S. Philumena rest in peace. Amen." Then another priest had a vision of S. Filomena, in which it was revealed to him that she suffered for the Faith, having incurred the wrath of the Emperor for refusing to become his wife. A second vision was vouchsafed to a young artist, in which the various torments borne by S. Filomena were disclosed, and the Emperor's name declared to be Diocletian. As it was not easy to reconcile the last statement with historical fact, it was supposed that the youth meant Maximian. The history of the saint being now established, her relics were carried in great state, working many miracles by the way, to the church of the little town of Mugnano, not far from Naples. She has since become one of the most popular saints in Italy.

S. Fina, A.D. 1253, March 12. Patron saint of San Gemigniano. This saint during almost her whole life suffered terribly from disease, but she did not let this prevent her from devoting herself to work among the sick and poor, and was uniformly patient and cheerful. She was warned of her approaching

death by S. Gregory in a vision, and when she died all the bells of San Gemigniano began to toll of their own accord. While she was being carried to her burial she lifted up her hand to bless her aged nurse, who was at once healed of a painful illness.

S. Flavia. *See* S. Placidus.

S. Florian was born at Enns, in Lower Austria, and though a Christian became a Roman soldier. Many miracles are recorded of him, in particular that he once extinguished a great fire with a single pitcherful of water. He finally suffered martyrdom by being tied to a stone and thrown into the river Enns.

S. Francesca Romana, A.D. 1440, March 9, is the principal saint of the order of the Olivetani. She was born in Rome, and from her earliest years evinced the utmost piety and humility. She was anxious to enter a convent, but her parents insisted upon her marrying a rich nobleman. She continued her devotion after her marriage, but always obeyed the calls of domestic duties, saying that she could "find God in her household affairs." One day, when she had been called away four times at the same verse of the office of the Blessed Virgin, on her final return she found the page written in letters of shining gold. Her charity to the poor was untiring; she went every day into the country to collect wood for them. After the death of her husband, S. Francesca joined a community of women, whom she had already brought together for devotion to good works, and became their superior. They were under the rule of S. Benedict, and took the name of Oblates. Several miracles are recorded of her. Through her prayers a dead child was restored to life, and the course of an epidemic raging in Rome arrested. When her sisterhood was almost destitute of bread she miraculously increased the supply. An angel always accompanied and guarded her, who was visible to none but herself. She died, to the unspeakable grief of her

sisterhood and all the poor of Rome, in the house of her son, where she had gone to comfort him in sorrow.

S. Francis of Assisi, A.D. 1226, Oct. 4. Founder of the Order of Franciscans. This saint, one of the most famous in art, was born at Assisi, and baptized by the name of Giovanni. His father was a rich trader in silk and wool, and gave him a good education. He learnt French, and thus earned the nickname of Francesco (the Frenchman), by which he was ever after known. In his youth he was fond of pleasure, and was a great spendthrift, but his ready charity to all won him much love among his fellow-citizens. It is said that at this time a half-witted man meeting Francis in the street spread his own garment on the ground for him to walk over, prophesying that he would be honoured and revered throughout the whole world. A war breaking out between Assisi and Perugia, Francis took part in it, but was made prisoner, and kept at Perugia a year. Soon after his return fever attacked him, and the possible approach of death made him turn his thoughts from this world to God. On his recovery he one day met a poor man in rags who asked for alms, and Francis recognized him as formerly one of the chief men of Assisi, who had commanded in the war. Greatly touched by this change of fortune, he took off his handsome clothes and gave them to the poor man, putting on his rags himself. That night he had a vision that he saw a great number of precious things and arms, all marked with the cross, and Christ stood among them and said, "These are the riches reserved for My servants, and the weapons wherewith I arm those who fight for Me." Francis could not understand this vision, but thought it meant he was to be a great warrior. Not long afterwards, as he was praying before a crucifix in the little ruined church of S. Damiano, near Assisi, he heard a voice say, "Francis, repair My Church." He, thinking only that the structure he had been praying in was meant,

seized some of his father's goods, sold them, and gave the money to the priest of S. Damiano to restore it. When his father found what had been done he was so full of rage that Francis, in fear, hid himself several days in a cave, and when he came out was so worn and exhausted by cold and privation that no one knew him. His father, thinking him mad, shut him up in a little cell for days; but his mother secretly released him, and he fled to the Bishop. When his father pursued him, Francis tore off his clothes and threw them to him, declaring that henceforth he recognized none but his Father in Heaven. The Bishop wept with admiration, and covered Francis with his mantle. S. Francis now began his life of self-devotion; he wore a tunic of coarse brown serge, bound with a cord, and wandered about the country tending the sick and lepers, and begging from the rich to give to the poor. Everywhere he preached repentance, charity, and a new life of good works. Gradually companions joined him, and he gave them a rule of life, the first principle of which was complete poverty—they must possess absolutely *nothing*. Besides this, they were to preach to the ignorant, and give all they could obtain by begging to the poor. This voluntary poverty is what is meant by the marriage of S. Francis with the Lady Poverty, the subject so often met with in art. He went himself to Rome, hoping to obtain the Pope's sanction for his Order, but was at first refused. However, the Pope had a vision, in which he saw the Church of the Lateran falling, but upheld by S. Francis. On waking, the Pope was obedient to the vision, and granted S. Francis's request, giving him full dispensation to preach. He returned at once to his cell, called the Porzioncula, and gathered his companions around him. Here he established his Rule, with its three vows of Poverty, Chastity, and Obedience, and with the humility which was his great characteristic, gave to his order the name of Frati Minori. His burning desire for the conversion of

sinners stretched beyond his own country merely, and he determined to preach to the Mohammedans, hoping he might receive the crown of martyrdom at their hands. He set sail, but was driven back by storms; then attempting to reach Morocco through Spain, was stopped by illness, yet he would not give up his project, and eventually did reach Damietta. He presented himself before the Soldan, and, to prove the truth of his mission, offered to pass through the fire, if one of the Imauns would do the same. But the Soldan, thinking him mad, or deficient in mental power, sent him back guarded, without allowing him to preach, but treated him with respect. It was a bitter disappointment to Francis not to have converted one soul to the truth, or won the crown of martyrdom himself. Shortly before this he had held the first General Chapter of his Order, at which 5000 friars were present, and a few years after, having obtained the final confirmation of Pope Honorius III. for his Order, he retired from the office of superior, and lived alone in a cave on Monte Alverna. He was sustained in his fastings and self-mortification by many visions of the Blessed Virgin, who placed her Infant Son in his arms; and some of the brethren discovering him during one of these trances, beheld him lifted off the earth. Another time, when he was praying apart at midnight, they beheld a fiery chariot, bearing a globe of light, drive thrice round the place where they were; and this they recognized as the spirit of S. Francis, absent from his body, but present with them. In his visions S. Francis was once shown the thrones in heaven prepared for himself and his brethren. Terrible temptations attacked him in his solitude with recollections of ease and luxury, but he rushed out, and rolled in a thicket of thorns, which ever after bore roses, but never again thorns. At one time, when the city of Arezzo was torn with factions and dissensions, S. Francis beheld demons dancing over the walls. Therefore he sent Silvester, his companion, to com-

mand them to depart in the name of God, which they did at once, and the strife in Arezzo was healed. As he was travelling over the mountains, on one of his missions of preaching, he and his companions nearly died of thirst. But at the prayers of the saint a stream broke from a neighbouring rock, at which they were all refreshed. He neglected none in his preaching, and once, coming upon a great multitude of birds, he stopped and preached to them. They all waited, and listened in silence, and did not disperse till S. Francis had given them his blessing. Once, when at dinner with a pious young noble, the Count of Celano, it was revealed to him that the life of his host was drawing to an end. He told the count, who confessed, and set his house in order, and then sat down to dinner; but before the end he fell down dead. When preaching to the poor and ignorant S. Francis frequently showed them a representation of the birth of our Lord, to imprint firmly on their minds the great truth of the Incarnation, and it was over this *Presepio* that the first Christmas carols were sung. When in Rome he was called upon to preach also before the Pope and the Cardinals. Once, when S. Antony of Padua was speaking at a General Chapter of the Order, S. Francis, then at Assisi, suddenly appeared in the midst of his brethren, his arms stretched out in the form of a cross. He often returned to his cell in Monte Alverna, and there, after forty days' fasting, he had a wondrous vision of a seraph with six wings, bearing between them the form of a man crucified. When he awoke from the contemplation of it, he found that in his hands, feet, and side, he carried the marks of the wounds of Christ. The last two years of his life he suffered much pain, becoming very weak, and almost blind from incessant tears, and longed for death, looking forward to it with the utmost joy. When he felt it near, he desired to be laid on the earth, and so died, surrounded by his brethren. At the same moment a dying friar beheld the

departure of S. Francis' spirit, and springing up, he cried, "Tarry, father! I come with thee," and then fell back dead. All the people of Assisi came to behold S. Francis for the last time, laid upon the bier. One of them refused at first to believe in the stigmata, but having actually touched the marks, he was convinced. S. Francis was carried to his grave amid much grief and lamentation, particularly of S. Clara and her sisterhood; and was buried by his own desire in a place where malefactors were executed and interred. Two years after, the great double Church of S. Francesco rose in his honour, and his body was removed there, where it still remains. The Pope Gregory IX. was not at first ready to canonize S. Francis; but one night the saint appeared to him in a vision, and showed him plainly the stigmata, after which the Pope hesitated no longer. Several miracles are recorded of S. Francis after his death. A man who invoked him when almost slain by robbers was healed. Through his intercession the soul of a woman who had died unabsolved was allowed to return to her body, that she might confess and receive absolution. He appeared to prove the innocence of a Bishop falsely accused of heresy, who had invoked him; and again to liberate a poor man cast into prison for debt, who had vainly begged for pity in his name. Finally, when a child of the Spini family fell from a window of their palace in Florence, and was killed, S. Francis appeared, at the prayers of the parents, as the body was being carried to burial, and restored it to life.

S. Francis Borgia, A.D. 1572, Oct. 11, was a Spanish noble, Hereditary Duke of Gandia. His early life was spent at court; he was both a statesman and a soldier. But his melancholy nature, combined with his intense religious fervour, was so wrought upon by the death of his great friend Garcilasso de la Viga, the poet, and above all by the death and funeral of Isabella, the wife of Charles V., that he took a solemn oath to serve none henceforward but the everlasting God. He could

not immediately retire from the world, for his duties as Viceroy of Catalonia called him, and he had a devoted wife and several children. Therefore he set himself to the best possible performance of those duties, and encouraged civilization and education in his province. While considering the latter subject he first became acquainted with the Society of Jesuits; and on the death of his wife, which freed him from all earthly ties, he solemnly renounced the world, and going to Rome offered himself to S. Ignatius Loyola. By him he was sent back to Spain to preach. For seven years S. Francis occupied the position of General of the Society of Jesus, and spent much time and thought in the arrangement of the great scheme of education originated by Ignatius. He died worn out by his labours and anxieties, and was buried in the Gesù at Rome, whence his body was afterwards transported to Madrid, where it now remains.

S. Francis de Paule, A.D. 1508, April, 2, founder of the Minimes, a reformed Order of Franciscans, was born in Calabria, of poor parents. At the age of fifteen, after having made a pilgrimage to the shrine of S. Francis of Assisi, he became a hermit, taking up his solitary abode in a cave near Reggio. In course of time others gathered round him, and he formed them into an Order, giving them the rule of S. Francis, with increased severities, and they took the name of Minimes, as being the least of all in the Church of God. Once when he wished to cross to Messina on a mission of preaching, and the sailors declared it impossible, he laid his cloak on the sea, and accompanied by two brethren embarked in it, and was thus safely borne across the strait. The fame of his miracles and saintliness at length reached the dying Louis XI. of France, who sent for him. Francis, knowing it was only with the desire of a miraculous cure, at first refused to go; but receiving a command from the Pope to accede to the King's request, was obliged to obey. He was received at Plessis les Tours with every honour, and Louis

himself fell at his feet and implored him to prolong his life. The saint replied that life and death were in the hands of God only, and exhorted him to repent, and submit to the Will of God. Louis died soon after, but at the desire of Charles VIII. Francis still remained in France, where he had much influence at court. Some courtiers ridiculed him, calling him "Le Bonhomme;" and the nickname remained to him, but was taken up by the people in a different sense, and his Order became known and loved as Les Bons-hommes. S. Francis died, and was buried at Plessis, the last offices to the dead being performed by Louise d'Angouleme, mother of Francis I. The Huguenots tore his body from the grave in 1562, and burnt it on the wood of a large crucifix, which event greatly added to his popularity.

S. Francis de Sales, A.D. 1622, Jan. 29. Joint founder, with S. Jeanne de Chantal, of the Order of Visitation of S. Mary. He was of a noble Savoyard family, and became Bishop of Geneva in 1602. His tolerance and gentleness to sinners were so great as often to incur censure. He is chiefly celebrated for his earnest preaching against heresy, and his devotional writings, of which the most famous is "The Introduction to the Devout Life."

S. Francis Xavier, A.D. 1552, Dec. 3. Patron saint and apostle of India. He was of a noble family in the South of France, and having gone to Paris for his education he there became the friend of Ignatius Loyola. By him he was sent as a missionary to India, and on the way his earnest preaching entirely converted the crew, who had hitherto lived careless and evil lives. It is said that during this journey he once dropped his crucifix into the sea, but a lobster restored it to him, holding it out of the water in its claws. From India he travelled to Japan, working indefatigably, and happy amid the severest hardships. Many miracles are said to have been worked by him—the sick and blind restored, the dead raised, and idols

caused to fall to the ground before him. Francis died on his way to China, being put ashore, while very ill, by the sailors of the vessel he was in, and left to perish from exposure on the sands. His body was afterwards removed from the grave on the beach, where it was first laid, to a great church at Goa built in his honour.

S. Frediano, A.D. 560. Patron saint of Lucca. He was a native of Ireland, but came on a mission to Italy, and became Bishop of Lucca. When the river Serchio overflowed its banks, threatening the town with destruction, S. Frediano drew a harrow along the ground, and the river followed it. Thus he turned its course, and Lucca was saved.

S. Gabriel is the second of the Archangels. He is mentioned twice in the Book of Daniel, and always appears as the Messenger of God. In the New Testament he foretells to Zachariah the birth of S John the Baptist; and, his highest mission of all, he announces to the Blessed Virgin the birth of Christ. And it is thus that he is always best known as the Angel of the Annunciation.

S. Gaudenzio, A.D. 359, Oct. 14. Bishop and patron saint of Rimini. He suffered martyrdom from the Arians, by whom he was scourged and stoned to death.

S. Gaudenzio. Patron saint of Novara, was Bishop of that city.

S. Geminianus, A.D. 450. Patron of Modena; was bishop of that city, and was so famed for his miraculous power that the emperor sent for him to Constantinople to cure his daughter, who was possessed by a demon. S. Geminianus also saved Modena, during his lifetime from destruction by the Huns, and after his death from inundation.

S. Genevieve of Brabant was the wife of a count, who, deceived by the false accusations of his steward, condemned her to death. His orders were not executed, and she was only left alone in

the forest, where she gave birth to a child, which was tended by a white doe. Finally she was discovered by her husband when hunting, and having established her innocence was once more united to him, while the steward was punished with death.

S. GENEVIEVE of Paris, A.D. 509, Jan. 3, was a peasant, born near Paris, and was occupied as a child in keeping sheep. She was always of a quiet and pious disposition, and once when S. Germain, Bishop of Auxerre, saw her he was inspired with a foreknowledge of her future greatness, and, finding she earnestly desired it, solemnly dedicated her to the service of God. From her earliest childhood miracles were wrought by her means. Her mother having struck her, became blind for nearly two years, but was at length restored by bathing her eyes in water over which Genevieve had made the sign of the cross. On the death of her parents she lived with a relative in Paris, and soon became famed for her sanctity. Yet she suffered greatly from the torments of demons, who constantly blew out the candles she had lighted for the sacred offices, but her prayers and faith always relit them. On another occasion, when she was making a pilgrimage to the shrine of S. Denis in company with several others, their candles were all blown out in a storm. But Genevieve lifted up hers, and it was at once relighted. After some years, when Paris was threatened by Attila, King of the Huns, Genevieve exhorted the terrified people to remain at their posts, declaring that heaven would protect them. And truly the enemy retired without approaching Paris. This increased the devotion of the people to her, and when a terrible plague, the "mal ardent," broke out she again rescued them, and obtained its cessation by her prayers. Once more, when Paris was besieged by Childeric, S. Genevieve did her utmost to alleviate the suffering from famine. She managed boats that went up the Seine for provisions, and protected them from storm by her prayers. But

the town was finally taken, and then Genevieve exerted her influence over the conqueror, and obtained pardon for her people from him. Clovis, his son, also greatly respected S. Genevieve, and through her the first Christian church was built in Paris and heathenism finally destroyed.

S. GEORGE, A.D. 303, April 23. Patron saint of England, Germany, Venice, soldiers, and armourers. He was born in Cappadocia, of noble parents, and served in the Roman army. At length, one day he arrived at a town—according to some accounts in Libya, according to others in Syria—whose inhabitants were being destroyed by a most terrible dragon. They had given him all their flocks and herds, and now had daily to sacrifice two of their children, taken by lot from all those under fifteen. The day that S. George approached this town the lot had fallen upon the King's daughter, and she was being led forth to her fate amid wailing and lamentation. But the saint having heard the cause of all this grief, declared he would deliver her. As soon as the dragon appeared, S. George attacked him, and after a fierce struggle was finally victorious, fastening him to the earth with his lance. He then led his conquered enemy into the city, and agreed to kill him, on the condition that the people should believe in the God through whose power he wrought the deed. The King and all his people, to the number of 20,000, were at once converted, and were baptized in one day. Then S. George cut off the dragon's head, and the King loaded him with rewards, but he gave them all to the poor and went on to Palestine. Here he beheld the edict of Diocletian against the Christians put up on the gates of the temples, and boldly tore it down and trampled it under foot. He was at once taken, and cruelly tortured for eight days. Being quite immovable he was given a strong poison to drink; but having made the sign of the cross over it, he drank it unharmed, and the magician who had composed it was so struck by the miracle that he was straightway con-

verted to Christianity. S. George was then bound to a wheel made of knives, but it was broken by angels; therefore they cast him into a caldron of boiling lead, and thinking him now subdued, brought him before an idol to sacrifice. Crowds assembled to behold the act, but S. George prayed to God, and a great storm of thunder and lightning suddenly arose and utterly destroyed the idol's temple, numbers of the people being crushed under its ruins. Finally, S. George was beheaded, and thus received the crown of martyrdom.

S. Gereon, A.D. 286, Oct. 10, was one of the commanders of the Theban Legion (*see* S. Maurice), who after the martyrdom of S. Maurice, with the greater part of the legion, led the remainder of the force to Cologne, where, having refused to sacrifice to idols, they all suffered martyrdom together.

SS. Gervasius and Protasius, A.D. 69, June 19, were twin brothers, who suffered martyrdom at Milan at the same time as SS. Nazarus and Celsus, S. Gervasius being beaten to death with loaded scourges, and S. Protasius beheaded. Their bodies had been buried by one of the Christians in his garden, and the site, having been forgotten, the Church of SS. Nabor and Felix had been built over it. Here, 300 years later, S. Ambrose was praying, being at that time filled with the desire to obtain some relics for a new church he had just built, when he had a vision of SS. Peter and Paul, leading two young men clothed in white, and he was told they were the martyrs Gervasius and Protasius, and that their bodies reposed beneath the church. Search having been made, two gigantic bodies were found, with the heads severed, and in the tomb a writing revealing their history. These relics were carried in grand procession, healing all who touched them, to the new church, which was dedicated in the names of SS. Gervasius and Protasius. But later S. Ambrose himself was buried there, and it thenceforward took his name, and is still famous as S. Ambrogio Maggiore.

S. Giles, or Egidius, A.D. 725, Sept. 1, patron saint of Edinburgh, and of woods, cripples, lepers, and beggars, was an Athenian prince, revered for his miraculous gifts. Having healed a sick man whom he found in a church, by laying his cloak over him, and fearing danger to his soul from the fame which this event obtained him, he withdrew to a solitary cave not far from Nîmes, in France, where he lived as a hermit, nourished only by wild herbs, and the milk of a doe which had followed him. One day the King of France, hunting near this retreat, shot the doe, and, pursuing it, came upon the aged hermit holding in his arms the doe, which was pierced by the arrow through his hand. The King, seeing he was a man of God, begged forgiveness, and wished to persuade S. Giles to return with him; but he refused to quit his solitude, and remained in the cave till his death. The spot became so sacred through his memory that a church and monastery were built there in his honour, and a large town, which rose around them, was called by his name.

S. Grata, A.D. 300, Sept. 4, was the daughter of S. Lupo, Duke of Bergamo and S. Adelaide, both of whom she converted to the faith. When S. Alexander, one of the Theban Legion (*see* S. Maurice), suffered martyrdom, she herself wrapped the head in fine linen, and reverently buried his body. On the death of her father, S. Grata succeeded him, and governed her people well, setting them an example of good works. She built churches and hospitals, and did all in her power to further the spread of Christianity. She died at length in peace and prosperity.

S. Gregory the Great, A.D. 604, March 12. One of the Four Latin Fathers of the Church. Born in Rome, and carefully educated by his mother, he first entered the profession of the law; but being strongly drawn to a religious life, he turned his house on the Cœlian hill, into a monastery and hospital, and lived in a cell there as a Benedictine monk, spending his life

in study. When a great plague broke out in Rome he was indefatigable in nursing the sick, and, just as it ceased, he beheld the Archangel Michael, standing on the Mole of Hadrian, sheath his sword. On the death of Pope Pelagius, Gregory was universally called to fill his place; but he feared to be unworthy of so high an office, and fled. He was sought at once, his pursuers being guided by a light to the place where he was, and he was then obliged to accept the Popedom. Having accepted it, he fully justified the choice of the people; humble himself, and the first Pope who took the title of "Servant of the servants of God," he yet used his power to the utmost good, endeavouring to abolish slavery in all Christian lands, and to extend the kingdom of Christ. It was he who sent S. Augustine as missionary to England. The celibacy of the clergy was instituted by him, and he gave form to the doctrine of purgatory, making it an article of faith. He rearranged the Liturgy, and introduced the style of chanting still called Gregorian. It is told of him, as of many other saints, that a dove could be seen on his shoulder, prompting him when writing. His charities were endless, and it is said that when only a monk he gave away to a beggar his last possession, a silver bowl given him by his mother. Years afterwards, when he became Pope, he daily entertained twelve poor men at his own table; but one night he beheld thirteen. His steward, when asked, could only count twelve, and therefore Gregory addressed the thirteenth, inquiring who he was. "I am the beggar," was the reply, "whom thou didst relieve; but My Name is Wonderful, and through Me thou shalt obtain whatever thou shalt ask of God." Then he knew that he had entertained an angel, or possibly Christ Himself Several other legends are related of him; for instance, a man who doubted the Real Presence of Christ in the Blessed Sacrament came near while S. Gregory was celebrating, and beheld Christ crucified descend upon the altar, surrounded by

the instruments of His Passion. Again, the Empress Constantia begged S. Gregory for some relics of SS. Peter and Paul; but he refused, saying he dared not disturb them, and sent her instead part of the cloth in which the body of S. John the Evangelist had been wrapped. This, however, the Empress rejected with disdain; and S. Gregory, to show the value of such things to the faithful believer, laid the cloth (Brandeum) on the altar, and cut it with a knife, when blood instantly flowed from it. The care of S. Gregory for the souls of all men is well shown in the following story related of him. When thinking of the character and many good deeds of the Emperor Trajan he grieved that such a soul should be lost for ever. He particularly remembered the bright example of justice shown by Trajan when a poor widow complained to him that his son had slain her only one. The Emperor, though hurrying to war when appealed to, stopped at the widow's call, judged the case, and gave her a large sum of money, at the same time delivering up his own son to her. Meditating on this, Gregory entered a church, and prayed earnestly for the soul of the good Emperor. While praying, he heard a voice, which told him that in answer to his prayer the soul of Trajan was released; but, as he had prayed for one condemned by the justice of God, he must choose either two days in purgatory, or sickness and suffering the rest of his life on earth. S. Gregory chose the latter, and never again enjoyed good health. Another legend relates, that a monk whom S. Gregory had excommunicated, for violating his vow of poverty and hoarding money, died without absolution. The saint, horror-struck, wrote out the form of absolution, and bade a deacon read it over the grave of the monk, who after this appeared to S. Gregory, and assured him of his deliverance from punishment.

S. Gregory Nazianzen, A.D. 390, May 9. One of the Four Greek Fathers of the Church. Born of a saintly family, (his father,

S. Gregory Bishop of Nazianzus, and his mother and two sisters being canonized,) he very early in life dedicated himself to God, in consequence of a vision in which Chastity and Temperance appeared to him as heavenly virgins, and called him to join them in Paradise. At Athens, where he was sent to study, he formed a friendship with S. Basil and Julian, afterwards the Apostate. Having succeeded his father in the see of Nazianzus, he exerted himself earnestly in controversy with the Arians at Constantinople. The Emperor Theodosius made him bishop of that city; but its dissensions and controversies so distressed him, that at length he could bear them no longer, and, resigning office, he retired to a small estate of his own. Here, in peace and quiet, he composed his beautiful Greek hymns; and here he died, broken down by his humiliations and austerities.

GUALBERTO. *See* S. JOHN GUALBERTO.

S. GUDULA, A.D. 712, Jan. 8, patron saint of Brussels, was born of noble parents, and her mother, herself a saint, early dedicated her to the service of God. She is chiefly remarkable for the persistence with which she performed her devotions, notwithstanding all the opposition of the Evil One, who constantly blew out the lantern with which she found her way to church, while the prayers of the saint always relighted it.

S. GUTHLAC, A.D. 714, April 11, was the leader of a band of robbers, who being converted, withdrew first to the monastery of Repton, and then to a desolate marsh, where, in his solitude, he was much tormented by demons; but with the aid of his patron S. Bartholomew he overcame them all. A great church and monastery, dedicated to S. Bartholomew, were built on the site of S. Guthlac's hermitage, and became famous as Croyland Abbey.

S. HELENA, A.D. 328, Aug. 18, is generally considered to have been a British princess, the daughter of King Coilus, and was born

either at York or Colchester. By her marriage with Constantius Chlorus she became the mother of Constantine. She is famous as the discoverer of the True Cross. For this legend, *see* CROSS.

S. HENRY of Bavaria, A.D. 1024, July 14, was Emperor of Germany and married S. Cunegunda, daughter of the Count of Luxemburg. He and his wife were both noted for the number of churches and religious houses they built, devoting all they possessed to this object. Henry undertook a war with the heathen Slavonic nations, hoping for their conversion, and having put himself under the especial protection of SS. Adrian, George, and Laurence, and armed himself with the sword of S. Adrian, these three saints enabled him to defeat his enemies, and were often seen fighting for him in battle. He also attacked the Saracens in Apulia, and finally drove them away. Yet, after all, he grew weary of the cares and anxieties of a throne, and desired to enter the monastery of Verdun. The prior to whom he applied told him the first vow required was obedience, and on Henry declaring he was ready and willing to obey, the prior commanded him to retain his place as Emperor, saying that he would best practise obedience by remaining where God had placed him. Henry therefore retained his honours till his death. The following legend is related touching the fate of his soul. A hermit was disturbed in his solitary cell by a company of demons rushing past, and he called to them, inquiring where they went. They replied that the Emperor Henry was on the point of death, and they were hastening to seize his soul. The hermit then desired them on their return to tell him how they had succeeded. That night Henry died, and his deeds were weighed in the balance by the Archangel Michael. The scale of evil deeds was far the heavier, and the demons were overjoyed; but just then S. Laurence appeared, and cast into the other scale a golden cup presented by the Emperor to his

church. This at once so weighed down the scale of good deeds that the demons fled in despair; one of them, however, in revenge broke off a handle of the cup, which he showed to the hermit as he told him the tale. Thus not only was the soul of the Emperor Henry saved, but he was made a canonized saint of the Church.

S. HERMAN-JOSEPH, A.D. 1236, April 7, was born at Cologne, of very poor parents. Once, while praying before an image of the Blessed Virgin, he longed to make her an offering, and having nothing but an apple, which was all he had for his dinner, he offered that to her in trustful love. This was so pleasing to her, that she took the apple and gave it to the Infant Christ in her arms, and both smiled upon Herman. Herman afterwards entered the Order of the Premonstratesians, and the Blessed Virgin favoured him with many visions, in one of which she put a ring on his finger and called him her espoused, and in consequence of this he received the second name of Joseph.

S. HERMENGILD, A.D. 586, April 13, was the son of Leovigild, King of the Visigoths, and suffered martyrdom at the hands of his own father for abandoning the Arian heresy to embrace the Catholic faith.

S. HILARION. *See* S. DONATO of Arezzo.

S. HILARY, A.D. 363, Jan. 13, patron saint of Parma, was bishop of Poitiers, but came to Lombardy to preach against the Arians, and hence is much reverenced in Italy. His relics are deposited in the cathedral of Parma.

S. HILDA, A.D. 680, Nov. 17, was Abbess of Whitby, having under her rule monks as well as nuns. She governed her monastery so well that its members became famous, six of them being elected bishops; and kings and great men often came to her for advice. She was strongly opposed to the jurisdiction of the Pope in England, but in a Council at which she presided she was overruled, and obliged to yield. She died beloved and

venerated by her people, after a life spent, despite many infirmities and sufferings, in good works. At the moment of her death one of her nuns, though at a distance, beheld her spirit borne to Paradise by angels. This nun became afterwards known as S. Bees.

S. Hippolytus, A.D. 258, Aug. 13, patron saint of horses, was the gaoler of S. Laurence, but was converted to the Christian faith, together with all his family, by the teaching and example of the saint. After the martyrdom of S. Laurence on the gridiron, Hippolytus reverently buried the remains, and in consequence suffered martyrdom with all his house, his family being first beheaded, and then he himself bound to the tails of wild horses, and dashed to pieces.

S. Hubert of Liege, A.D. 727, Nov. 3, patron saint of the chase and dogs, was a nobleman of Aquitaine, who at the court of Pepin d'Heristal gave himself up to all worldly pleasures, especially the chase. One day in Holy Week he went to hunt in the forest of Ardennes, and there he met a pure white stag bearing a crucifix between its horns. Struck with awe and wonder, he awoke to a sense of the sinfulness of his former life, and renouncing the world entirely lived a hermit in the forest of Ardennes. After some years of study and instruction under S. Lambert he was ordained priest, and finally became Bishop of Liege.

S. Hugh of Grenoble, A.D. 1132, April 1. When S. Bruno first retired from the world with his six companions, S. Hugh, then Bishop of Grenoble, had a vision of seven stars resting over a certain spot of ground in his diocese, which induced him to give the land to S. Bruno, and on it was built the "Grande Chartreuse." S. Hugh often left the honours of his high office to live for a time as a simple monk in the Carthusian convent. Once, when he arrived there, he found the monks assembled in the refectory, but unable to partake of a meal, for they were on no occasion allowed to eat flesh, and

fowls were the only food to be had. S. Hugh by the sign of the cross changed the fowls into tortoises. At the end of his life he was greatly troubled with doubts and questionings touching God's providence in allowing evil in the world, but knowing them to be suggested by the devil he struggled earnestly against them, and though subjected to this trial for the rest of his life, his faith in God was never weakened.

S. Hugh of Lincoln, A.D. 1126, Nov. 17, was a Carthusian monk, sent to England by Pope Urban III. Becoming Bishop of Lincoln, he rebuilt the cathedral which had been destroyed by an earthquake; and it remains to this day, though his shrine was melted down and carried away at the Reformation.

S. Hugh of Lincoln, the martyr, A.D. 1255, July 27, was a child crucified by the Jews, in ridicule of Christ, and in revenge for the ill-treatment they received from the English.

S. Humility, or Umilta, A.D. 1310, foundress of the Order of Vallombrosan nuns. Her real name was Rosana, and early in life she dedicated herself to the service of God, but was forced by her family to marry Ugoletto Caccianemici of Faenza. However, she persuaded her husband that it was better they should lead separate lives, and induced him also to retire from the world.

S. Hyacinth, A.D. 1257, Aug. 15, was a Pole of noble family, early noted for his piety and talent. When at Rome, in the train of his uncle Ivo, Bishop of Cracow, he met S. Dominic, and was greatly struck by his preaching. Finding that the saint was obliged to refuse the request of Ivo to send missionaries to Russia, as all the brethren were occupied, S Hyacinth declared his readiness to go. He entered the Order of S. Dominic, and thenceforth devoted his life to preaching to the wild and savage people of Russia and Sclavonia, even penetrating as far as Scandinavia and Denmark. Many religious houses were founded by him, and it is told of him that when one

of them at Kiov, in Russia was attacked by hordes of Tartars, he fled, carrying with him the Pyx and the image of the Virgin from the church, lest they should be desecrated by the pagans. Stopped in his flight by the river Dnieper, he courted death by plunging into the stream rather than submit the holy things to profanation, but was miraculously enabled to walk over the surface of the water. He also raised a drowned boy to life, and cured the deadly bite of a scorpion. After forty years' untiring labour he died, worn out, in the monastery he had founded at Cracow.

S. Ignatius of Antioch, A.D. 107, Feb. 1. This saint is always considered to have been the little child whom Jesus "set in the midst," and said "of such is the kingdom of heaven." He was, together with his friend S. Polycarp, a disciple of S. John the Evangelist, and afterwards became Bishop of Antioch. It is said that he was permitted to hear the angels sing, and that it was in imitation of the heavenly choir that he introduced antiphonal singing in churches. When Trajan came to Antioch S. Ignatius was brought before him for refusing to sacrifice to idols, and remaining obstinate, was taken to Rome, where he was torn in pieces by lions in the amphitheatre. His remains were collected by the Christians, and carried to Antioch, but later some were brought back and laid up in the Church of S. Clemente.

S. Ignatius Loyola, A.D. 1556, July 31, the founder of the Society of Jesuits, was of a noble Spanish family, and spent the early years of his life amid the pleasures of the court and the army. But a long illness, caused by a wound received in war, wrought a change in his mind, and he resolved henceforth to fight only against the spiritual foes of God. On his recovery he laid up his arms before an altar of the Blessed Virgin, and retired to Mauresa, where he spent his life in the severest possible penance, but underwent such torment from doubt that he

became nearly mad. He was comforted and sustained by heavenly visions; and having spent four years in theological study to qualify himself for teaching, he went to Paris. Here he met S. Francis Xavier and others, who, together with himself, formed a community, and, in consequence of a vision vouchsafed to Ignatius in which he beheld an angel bearing a tablet, with the inscription "In hoc vocabitur tibi nomen," adopted the name of the Society of Jesus. Their three principal objects were preaching, the guidance of souls, and the education of the young, and they imposed upon themselves a vow of unconditional obedience to the Pope. S. Ignatius had some difficulty in obtaining the confirmation of the Pope for his Order; but it was finally instituted, and he became its first General. Many miracles of healing the sick and casting out devils are related of him.

S. Ildefonso, or Alphonso, A.D. 667, Jan. 23, was one of the first members of the Benedictine Order in Spain, and became Archbishop of Toledo. He wrote a book to prove the perpetual virginity of the Blessed Virgin, and afterwards had two visions to assure him that she regarded it with favour. Once at midnight, when he entered his cathedral, he beheld the Blessed Virgin seated on his own episcopal chair, surrounded by choirs of angels, while a dazzling light filled the church. She called Ildefonso, saying he was a true and faithful servant, and gave him a wondrous chasuble, which the angels arranged on his shoulders. At another time S. Leocadia rose from her tomb and appeared to him, telling him that his book had received the approval of Heaven; and before she disappeared he cut off a corner of her veil or Spanish mantilla, which was long preserved as a relic in the cathedral of Toledo.

S. Isabella of France, A.D. 1270, Aug. 31, was the sister of S. Louis, and expended her whole dowry in founding the great convent of Longchamps, a community of Poor Clares dedicated to the humility of the Blessed Virgin.

S. Isidore of Seville, A.D. 606, April 4, succeeded his brother S. Leander as Bishop of Seville, and like him was noted as the determined enemy of the Arians. He died on the steps of the altar, after having given all his possessions to the poor.

S. Isidore the Ploughman, A.D. 1170, May 10, was a poor ignorant labourer, whose cruel master would not allow him time for devotion; until going into the fields one day he saw S. Isidore wrapt in prayer, while two angels were ploughing for him; after which he treated him with greater respect. Another day, when his master thirsted, S. Isidore struck a rock with his ox goad, and water immediately flowed from it. He restored to life his master's child who had fallen into a well, and performed various other miracles.

S. Ives, or Yvo of Bretagne, A.D. 1303, May 19, patron saint of lawyers, was of a noble Breton family, and from a child evinced a saintly disposition. He studied the law in Paris, living as strictly as a hermit, and devoting much of his time to prayer and charity. On his return to Brittany the Bishop of Treguier appointed him judge advocate of his diocese. He pleaded for widows and orphans gratuitously, and often reconciled enemies by his exhortations, and prevented their appealing to the law. At length he became a priest, but still used his legal knowledge for the aid of the poor and ignorant. The fatigue of his many good works and self-mortification finally so wore him out that he died.

S. James the Great, Apostle and Martyr, A.D. 44, July 25, patron saint of Spain. It will only be necessary here to relate the mediæval legends of S. James. According to these he was a noble baron, and was a fisherman only for amusement. After the Ascension he travelled to Spain to preach the Gospel, where, on the banks of the Ebro, he beheld the Blessed Virgin on a pillar of jaspar, who told him to build there a church in

her honour, and foretold the future conversion of the province. S. James obeyed her, and thus was founded the celebrated Church of Our Lady of the Pillar. He then returned to Judea, where he was violently opposed by a sorcerer named Hermogenes, who sent his scholar Philetus to compete with him. The saint defeated and converted Philetus, which so enraged Hermogenes that he bound him with evil spells and said his new master might deliver him. S. James being appealed to by Philetus, sent him his cloak, which freed him at a touch, to the great wrath of Hermogenes, who despatched demons to take both the saint and his disciple. Angels, however, intercepted and chastised the demons, and sent them back to Hermogenes. The sorcerer, now utterly vanquished by the power of the apostle, threw his evil books into the sea, and declared himself converted. Having received from S. James his staff to protect him from the revenge of the demons, he set forth to preach the gospel. Soon after this, the enmity of the Jews being roused by the miracles and good deeds of S. James, he was beheaded. His disciples fearing to bury his body placed it in a ship—according to some accounts, of marble—which was guided by angels to the coast of Spain. Here the body was taken out and laid on a great stone, which became soft like wax and closed round it, showing that this was its chosen resting-place. But that country was governed by a wicked queen named Lupa, who harnessed wild bulls to the stone, hoping it would thus be dragged away and dashed to pieces, instead of which they quietly drew it into her own palace. This miracle at once converted Queen Lupa and all her subjects, and they built a great church to receive the saint's body. Yet in after years the body was lost, till A.D. 800, when its place of concealment was revealed to a friar, and it was at once removed to Compostella. So many miracles were then wrought at the shrine that pilgrims visited it from all parts of Europe, and S. James became the patron saint of Spain. It is said that

he has appeared many times since then, often fighting for the Christians against the Moors. The first time was in 939, when having assured the King of Castile, the night before the battle, of future victory, S. James was seen on a white charger, bearing a white banner, leading the Christians on to the fight. A great victory was gained, and ever after this "Santiago!" became the Spanish war-cry. Another appearance of the saint, often illustrated in art, is thus related: a German with his wife and son were journeying on a pilgrimage to Compostella, when the daughter of the host of one of the inns at which they rested fell deeply in love with the son, and enraged at his rejection of her, hid her father's silver cup in his wallet. The young man was consequently convicted of theft, and hanged. His parents, in deep grief, performed their pilgrimage, praying earnestly to S. James for help. On their return, as they wept by the gibbet where their son was still hanging, he spoke, and said S. James had sustained and comforted him. The parents rushed to the judge, crying, "Our son lives." The judge, seated at dinner, scoffingly replied he was as much alive as the fowls in a dish on the table before him, when at once the fowls—a cock and hen—stood up on the dish. Full of astonishment they all ran to the gibbet and took down the youth, who was restored to his parents, while the fowls were carefully protected by the Church.

S. James the Less, Apostle and Martyr, May 1. He was a relation of our Lord, and said to have borne such a strong resemblance to Him that it was this which made the kiss of Judas necessary. He was the first Bishop of Jerusalem, and suffered martyrdom from the Scribes and Pharisees, being thrown from a parapet of the temple, and finally slain with a fuller's club by one of the mob below.

S. Januarius, A.D. 303, Sept. 19. Patron saint of Naples, and protector of the city against the eruptions of Vesuvius. He was Bishop of Benevento, and having come to Naples to encourage

the Christians, then suffering under the tenth persecution, was thrown to wild beasts with six of his companions. These, however, refused to touch him, and as fire proved equally powerless to harm him, he was beheaded.

S. JEROME, or HIERONYMUS, A.D. 420, Sept. 30, one of the Four Latin Fathers of the Church, and patron saint of scholars and students, especially theologians, was born in Dalmatia, of rich parents, and was educated for the law; but when about thirty he received baptism, and at once went to the East to visit the scenes of the life of Christ. He then retired to a desert on the borders of Arabia, where he lived four years the life of a hermit, clothed only in sackcloth, and in bitter mortifications, struggles with temptation, prayer, and fasting, until he became emaciated almost to a skeleton. By way of penance for his great love of earthly learning he undertook the study of Hebrew, which he intensely disliked, and became sufficiently master of the language to make his great translation of the Bible into Latin, which has ever since been famous as the Vulgate. After ten years of wearisome controversy in the East he went to Rome, and boldly attacked the self-indulgence of the clergy, eloquently teaching the duty of self-denial and humiliation. His influence was very great, particularly among women—two, Marcella and Paula, were the most noted of his converts, and the former is considered by some to have been the first founder of a religious community of women. Returning after a time to the East he lived in a monastery, founded by himself, at Bethlehem; and there is a legend that while he was living thus he saw a lion, limping as if in pain, approach him as he was sitting at the gate of the monastery. All others fled in terror; but S. Jerome went up to the lion, and upon its lifting its paw and showing a thorn embedded in it, took out the thorn and bound up its paw. From that time the grateful lion refused to leave the saint, who gave it as occupation the protection of an ass employed in bringing wood

from a forest. Once, however, while the lion slept, the ass was stolen by some merchants, and the lion having searched for it in vain, returned full of sorrow to his master. The saint, believing that he had eaten the ass, made him carry the wood in its stead as a punishment. At last the lion found his old companion in a caravan of merchants, and drove all their camels into the monastery at Bethlehem, which so alarmed the merchants that they acknowledged the theft, and received pardon from the saint. After many years spent at Bethlehem the aged saint, feeling he was about to die, was taken into the chapel and there expired, immediately after receiving the last sacrament.

S. JOACHIM, March 20, was the husband of S. Anne, and the father of the Blessed Virgin. He was a native of Nazareth, and a rich man, but he was childless. Being very devout, on a great feast day he brought double offerings to the temple; but the high priest Issachar refused to receive them, saying it was not lawful for him to make an offering to the Lord, as he had begotten no issue. Joachim searched all the registers of Israel, and found truly that all the righteous men who had lived before him had been fathers of children, and filled with sorrow he withdrew alone into the fields, and there fasted and prayed forty days. His wife Anne meanwhile mourned at home, and when her handmaid Judith wished to persuade her to adorn herself for a feast of the Lord, she rebuked her so sharply that Judith in anger taunted her with her childlessness. Then S. Anne put on her bridal attire and went into her garden, where she wept and prayed to the Lord. And there an angel appeared to her, who told her that her prayer was heard, and that she should have a child who should be blessed throughout the whole world. And another angel came and told her to go forth to meet her husband, for he was returning with his shepherds, having also heard the good news. S. Anne vowed that whether her child should be a

man-child or a maid, she would dedicate it to the Lord. She went forth, as the angel bade her, to seek her husband, and they met at the Golden Gate, and she fell on his neck and embraced him, and told him the joyful tidings that they should be no longer childless. They returned home together, and in due time S. Anne brought forth a daughter, whom she called Mary, and who was afterwards the mother of our Lord.

S. JOHN the Baptist, June 24. The whole history of this saint is given by the Evangelists, and legends have not added much to it. It is said that the Blessed Virgin remained with S. Elizabeth until the birth of her child, whom she took in her arms and presented to Zacharias. Also, that at the time of the massacre of the Innocents, S. Elizabeth fled with her infant into the wilderness, and when the murderers pursued them, a rock opened miraculously and enclosed them both, keeping them safe from harm till all danger was over. Zacharias having refused to reveal their hiding-place, was slain "between the temple and the altar" (S. Matt. xxii. 35). S. John is generally considered to have retired into the desert while still very young, and his death is placed about two years before that of our Lord. When he descended to Hades he is said to have brought the good tidings of approaching deliverance to the departed spirits, thus being in a double manner the forerunner of Christ.

S. JOHN, Apostle and Evangelist, A.D. 99, Dec. 27. Beyond what is recorded of S. John in the New Testament, legends add that he took care of the Blessed Virgin, who had been confided to him by our Lord, till her death, and then travelled, generally with S. Peter, preaching the Gospel, and founded the Seven Churches of Asia Minor. During the persecution under Domitian he was sent to Rome, and cast into a cauldron of boiling oil, but it failed to harm him. He also drank of a poisoned cup unhurt, having first made over it the sign of

the cross, which caused the poison to issue forth in the shape of a serpent. Accounts differ as to whether this was the sacramental cup, or was given him by order of the Emperor, or whether he was challenged to drink it by the high priest of Diana to prove the truth of his teaching. These miraculous escapes caused him to be accused of magic, and he was exiled to the island of Patmos, where he wrote the Book of the Revelations. On the death of Domitian he was released from Patmos and returned to the Church at Ephesus, where he formerly had chiefly lived. As he was entering the city he met a funeral procession, which was that of Drusiana, a woman in whose house he had lodged, and who was famed for good works. He made the bearers set down the bier, and prayed earnestly that God would restore Drusiana to life. His prayer was heard; she arose and returned to the city, and S. John once more lodged with her. Now before his exile S. John had taken charge of a young man of great promise, whom, on his departure, he had confided to the care of a Bishop. But in the absence of the saint the young man fell into evil ways, till he finally became the leader of a band of robbers. When S. John returned he was filled with grief at learning what had happened, and at once set off in search of his former disciple. The robbers took him, and brought him before their leader, who, recognizing his old master, would have fled, but S. John pleaded with him to stay and hear him. Then he spoke so lovingly and earnestly that the robber was quite melted, and with tears declared his true repentance, and prayed for forgiveness. S. John comforted and encouraged him, and he became entirely converted, and never returned to his former sinful life. Another legend relates that two young men, who had given up all they possessed for Christ, afterwards repented. S. John, knowing their thoughts, made them collect a heap of stones and faggots, and turning these into gold bade them take back their riches since they preferred

enjoying them on earth instead of in heaven. S. John remained at his Church of Ephesus for the rest of his life; but accounts differ on the subject of his death. According to some he has never died, but only laid himself in the grave to sleep till just before the second coming of Christ, when he will rise and preach, with Enoch and Elijah, against Antichrist. This idea arose from the words of our Lord in S. John xxi. 21. Others say that he died without pain or change, and rose immediately with his body, and ascended into heaven. He is said to have appeared twice after his death. The first time was to the Empress Galla Placida, in the following manner. She was on her way from Constantinople to Ravenna by sea, when she was overtaken by a fearful storm, and in great terror vowed to build a magnificent church to S. John the Evangelist if she arrived in safety. She did escape the storm, and fulfilled her vow, but was greatly distressed at having no relics of the saint with which to consecrate the church. One night, when she was earnestly praying, S. John himself appeared to her, and as she fell at his feet to embrace them, he left his sandal and disappeared. This sandal was preserved as a relic in the church for many years. His second appearance has been already related under S. EDWARD THE CONFESSOR.

S. JOHN CAPISTRANO, A.D. 1465, Oct. 23, was a Franciscan monk, sent by the Pope to preach a crusade against the Turks, after the taking of Constantinople. He so encouraged the Christian army at the siege of Belgrade, even leading them against the enemy with his crucifix in his hand, that they were completely successful. He died the same year, and was canonized in 1690 in commemoration of the deliverance of Vienna from the Turks.

S. JOHN CHRYSOSTOM, A.D. 407, Jan. 27, one of the Four Greek Fathers of the Church, was born at Antioch, of rich and noble parents, and early became distinguished for his great talent as a pleader. But at the age of twenty-eight he forsook the

world and retired into the wilderness, where he spent six years in solitude and such severe penance that his health broke down, and he was obliged to return to Antioch. Soon after he was ordained priest, and a dove descended on his head at the time of his consecration. The eloquence for which he had formerly been renowned was now used in the service of Christ, and from this he won his title of Chrysostom "the Golden-mouthed," none but S. Paul having ever excelled him. He was greatly beloved by the people of Antioch, whom he had saved from the vengeance of the Emperor Theodosius; and when he was chosen Patriarch of Constantinople he had to escape secretly, or his people would never have allowed him to leave them. He did not relax his self-denial and humiliation in his high office, but continued the same hard-working life, converting numbers to the faith. His influence was particularly remarkable over women, and his correspondence with one named Olympia is considered one of his greatest works. His unremitting attacks against sin among all classes roused the wrath of the wicked Empress Eudoxia, and she banished him. The neglect and cruelty of the guard who were conducting him to his distant place of exile was more than his feeble strength could bear, and he died on the road.

The legend sometimes met with in art, called "The Penitence of S. John Chrysostom," is a purely imaginary fable of no real connexion with S. Chrysostom at all.

S. JOHN GUALBERTO, A.D. 1073, July 12, founder of the Vallombrosan Order of Reformed Benedictines, was born at Florence of a noble family, and received a good education. While yet a youth, his only and dearly loved brother Hugo was killed in a quarrel, and Gualberto determined on prompt vengeance. One Good Friday evening, as he was mounting the steep road which leads from the gate of the city to S. Miniato, he suddenly met the murderer, alone and unarmed, and would have slain him on the spot; but the man fell on his

knees, and stretching out his arms like a cross, implored Gualberto, by the mercy of Christ who suffered on that day, to spare his life. Gualberto paused, remembering that Christ on the cross had prayed for His murderers, and after a minute of stern conflict with himself, and earnest prayer for God's help, he forgave and embraced his enemy. As he went on his way he passed the Church of S. Miniato, which he entered, and kneeling before the crucifix prayed for mercy, weeping, and giving thanks to God, who had saved him from a terrible crime. As he prayed it seemed to him that the figure of Christ bowed its head in token of forgiveness. He felt that life had changed for him, and that he could not return to the world, so he at once entered the Benedictine monastery at S. Miniato. The monks wished to elect him abbot, but he withstood all persuasions to accept the office, and retired to a hermitage of Vallombrosa in the Apennines, not far from Florence. Many other hermits, however, gathered round him, and, as he was obliged to govern them, he gave them the rule of S. Benedict in its original severity. Thus originated the Order of Vallombrosa, which received the confirmation of the Pope, and spread so rapidly that twelve monasteries were erected in Gualberto's lifetime. The monasteries of San Salvi and the Trinità at Florence both belonged to this Order. S. Gualberto was much distressed to find that some of his disciples spent large sums in beautifying their convents, and on one occasion, while sternly reproving them, he foretold the destruction of a monastery, which soon after took place by the inundation of a mountain torrent. Certain miracles are related of S. John Gualberto; among others, that he increased the supply of provisions when some of his monks were starving. A monk named Fiorenzo was tormented when on a sick-bed by a demon; but S. John came to him, and held up the cross he always carried, and thus exorcised the evil spirit. The saint did his utmost to oppose the evil practices which had crept

into the Church, and particularly withstood a notoriously bad man, Pietro di Pavia, who had purchased the Archbishopric of Florence. Pietro, in revenge, attacked and burnt the monastery of S. Salvi, killing some of the monks, and would have done worse things, if a monk, since known as Peter Igneus, had not demanded the ordeal by fire. He successfully passed through it, and thus procured the deposition of the Archbishop.

S. JOHN DE MATHA, A.D. 1213, Feb. 8, founder of the Trinitarian Order for the Redemption of Captives, was born of noble parents in Provence, and was dedicated by his mother to the service of God. He became a priest, and while he was celebrating his first mass he beheld a vision of an angel clothed in white, with a blue and red cross on his breast, and his hands on the heads of two slaves. Believing this to be a special call from God to work for the release of captives S. John sold all his possessions, and withdrew for a while into solitude. He was joined by S. Felix de Valois, and together they arranged an Order for the Redemption of Captives. The Pope, having had a vision like St. John's, at once confirmed it, under the title of the Order of the Holy Trinity, and ordained the habit to be white with a blue and red cross, that the three colours might signify the Three Persons of the Blessed Trinity. The two friends then set forth to proclaim their mission, and were joined by many others, the brotherhood being known in France as *Les Mathurins*. They collected such large sums of money that they were able to ransom many hundred captives. Once, when S. John was returning with 120 liberated slaves, the enraged Saracens tore up the sails of his ship and broke off the rudder; but he held up his mantle as a sail, praying for the guidance of God, and was thus safely conveyed to the port of Ostia. His travels and fatigues quite broke down his health; but, though he was obliged to remain in Rome the last years of his life, he continued, notwithstanding

his sufferings, to preach and to visit the prisons till his death.

S. John Nepomuc, A.D. 1393, May 16. Patron saint of silence, and against slander, of bridges and running water, and protector of the Order of the Jesuits. He was confessor to the wife of Wenceslaus IV., Emperor of Germany, a bad and cruel man, who endeavoured to extract from him by bribes and threats the confessions of the Empress. Furious at finding all his endeavours vain, the Emperor threw S. John into a dungeon and tortured him. The Empress, deeply distressed, at length succeeded in obtaining his release, and tended his wounds with her own hands. He returned for a short time to the court, but the Emperor soon repeated his demand, and, mad with rage at the silence of the saint, ordered his guards to throw him from a bridge into the river Moldau. As he sank five stars in the form of a crown appeared over the spot. When the Emperor saw it he fled in terror from his palace to the fortress of Carlstein; but the empress found the body, and buried it with all honour in the Church of the Holy Cross.

SS. John and Paul, A.D. 362, June 26, were brothers, officers in the service of Constantia, and suffered martyrdom under Julian the Apostate. The Church of SS. John and Paul in Rome is built over the spot where their house once stood.

S. Joseph, March 19. Husband of the Blessed Virgin. Very little is told of S. Joseph in the Gospels; we only know that he was of the lineage of David, and by trade a carpenter. Legends add that he was already old and a widower at the time of his marriage to the Blessed Virgin. It is said that many suitors desired to marry her, and that they all agreed to deposit their staves or wands in the Temple for a night. In the morning Joseph's wand was found to have budded into leaves and flowers, and a dove, dazzling white as snow, issued from it, showing that he was the one chosen by God. The other suitors broke their wands in despair; and one youth named

Agabus fled to Mount Carmel and became an anchorite there. There are several other legends connected with the flight into Egypt, which will be found under MARY the BLESSED VIRGIN. Accounts differ as to the time of the death of S. Joseph, though it is generally considered to have taken place before our Lord's public appearance. He is said to have been 111 years old, and to have died surrounded by all his children and Jesus and Mary. There is an old history describing the scene—the great grief of Mary, and how Jesus comforted her. It also tells that evil spirits strove for his soul, but that Jesus rebuked them, and Michael and Gabriel descended from heaven and bore his spirit back with them.

S. JOVITA. *See* S. FAUSTINO.

S. JUAN DE LA CRUZ, A.D. 1591, Dec. 14, was the first barefooted Carmelite, and was a friend of S. Theresa, whom he assisted in her work of reform, being noted himself for his extreme severity and penance. He had many visions, and on one occasion made a rude sketch of the Divine apparition, which was long preserved in the Convent of the Incarnation at Avila.

S. JUAN DE DIOS, A.D. 1550, March 8, founder of the Hospitallers or Brothers of Charity, was born in Portugal, of poor but virtuous parents. When he was about nine years old, a priest who had travelled a great deal was hospitably received by his parents, and told such exciting tales of adventure that Juan was tempted to run away from home and follow him. His new friend, however, soon forsook him, and he was obliged to earn his living as a shepherd. He next entered the army, and led a wild and reckless life. After many adventures and narrow escapes from death, he returned to his old home, but found that his parents had both died with grief at his loss. The shock of this terrible news quite changed him, and even disturbed his reason. He determined that the rest of his life should be spent in expiation of what he considered the sin of

parricide. After some time spent in prayer and meditation, he resolved to go to the assistance of the neglected souls in Morocco, and there, if possible, to obtain the crown of martyrdom. He therefore took service with a Portuguese nobleman, who, with his whole family, had been exiled to Ceuta, where they were reduced to the extremity of poverty and distress. Juan entirely supported them until they found other aid, when he returned to Spain and devoted himself to the care of the poor. After some time he had a vision of a radiant child, holding in his hand a pomegranate, (in Spanish *pomo de Granada*), who said to him, "Go, thou shalt bear the cross in Granada." Juan accordingly went to Granada, and entered a church where a crowd had assembled to hear a famous preacher. His impressionable mind was so wrought upon by what he heard that he cried aloud, and rushing forth, threw himself upon the stones. He was taken as mad and imprisoned, and suffered a cruel scourging daily. After a time the preacher who had so affected him came to him, and Juan, becoming soothed and calmed by his visit, was allowed his freedom. He returned at once to his works of mercy, receiving the sick and poor in his own little shed, himself lying outside to make room for them. Gradually he was joined by a few others, and at length the first hospital of the Order of Charity was begun. It was a building large enough to hold 200 destitute persons, and for these S. Juan begged and worked, devoting his whole life to this ministration. He did not himself intend to found a religious order, but merely did the work before him simply and devotedly; and from his first effort originated all the numberless hospitals and houses of mercy throughout Christendom. He never rested from his labour till he died, worn out with toil and suffering.

S. Jude. *See* S. Simon.

S. Julia, fifth or sixth century, May 22. By some accounts she was a noble virgin, by others she was the Christian slave of a

Carthagenian merchant, who took her with him to Corsica. Here a great pagan sacrifice was being celebrated, and as Julia refused to take part in it she was cruelly beaten and then crucified. Her remains were carried to Brescia, where a church and convent were built to receive them, and she became one of the patron saints of the city.

S. JULIAN of Cilicia, date uncertain, March 16. Patron saint of Rimini. All we know of this saint is the account given by S. Chrysostom of his cruel martyrdom, borne with unflinching courage. He was thrown into the sea in a sack full of serpents, and his body afterwards placed in a sarcophagus, which was guided over the sea by angels till it reached Rimini.

S. JULIAN HOSPITATOR, A.D. 313, Jan. 9, patron saint of travellers, boatmen, and wandering minstrels, was a rich count, who lived in great state, and spent his time in feasting and hunting. One day, after he had pursued a deer for a great distance, it turned and spoke to him, saying, "Thou who pursuest me to death shalt cause the death of thy father and mother." Horrified at this prophecy, and hoping to prevent the possibility of its fulfilment, he would not return home, but at once rode away to another country. Here he took service under the king, and greatly distinguished himself. He also married and lived happily, quite forgetting the terrible prophecy. But meantime his parents, distressed at his loss, did not cease to search for him, and at length came to his castle. Julian was absent at the time, but his wife, hearing who they were, gave them welcome and put them in her own chamber to rest. When he returned he went straight to his chamber, and, not recognizing his parents at once, by a fatal mistake slew them both in a fit of rage. When he learnt what he had done he was stupefied with horror, but at length, rousing himself, determined to spend the rest of his life in devotion to God's service, that so he might be forgiven his fearful sin. He and

his wife left that country, and established themselves in a cell near a great river, which was so often swollen by mountain torrents that many were drowned in endeavouring to cross it. Here he founded a hospital, and occupied himself with tending the sick and taking all who asked him across the river. One night, while a storm was raging, he heard a voice calling to him, and going out he found a leprous youth lying on the opposite shore. Julian ferried him across, and, as he seemed almost dying from cold and exhaustion, laid him on his own bed and watched him tenderly. Just as morning dawned a light shone from the leper's face, and he rose up, saying, "Julian, the Lord hath sent me to thee, for thy penitence is accepted, and thy rest is at hand," and then vanished from their sight. Julian and his wife fell down and praised God for His mercy, and soon afterwards they both died peacefully.

SS. JUSTA and RUFINA, A.D. 304, July 19, patron saints of Seville, were two sisters who earned their living by making earthenware pots. Some women wished to buy vessels to be used in the worship of Venus, but the sisters refused to sell anything for idolatrous purposes, and this so roused the anger of the would-be purchasers that they broke all the earthenware contained in the shop. The saints then dashed the image of Venus to the ground and broke it in pieces. They were immediately carried before the prefect, and, declaring themselves Christians, were condemned to torture. Justa was put to death on the rack, and Rufina was strangled. They are supposed to be the special protectors of the Giralda at Seville, and to have saved it from destruction during a bombardment of the city.

S. JUSTINA of Antioch. *See* S. CYPRIAN.

S. JUSTINA of Padua, A.D. 303, Oct. 7, patron saint of Padua and Venice, was a native of Padua, of royal birth, and was brought up by her father in the Christian faith. After his death she was denounced as a Christian, and condemned to

death by the Emperor. She gladly opened her arms to receive the stroke, and fell, pierced through her bosom by the sword.

S. Lambert, A.D. 709, Sept. 17, was a Bishop of Maestricht, who strove to protect his people from the oppression and cruelty of their rulers. There are two accounts of his death, one that he was slain in revenge for the execution of two sacrilegious robbers, who had been put to death without his knowledge; but the other and more generally received story is, that he was slain as he knelt in prayer, his arms extended in the form of a cross, by some of the adherents of Pepin d'Heristal, whom he had dared to rebuke for his sins. There is a legend of S. Lambert, illustrating the fervour of his devotion, that, when only an acolyte, he brought coals of fire in his surplice to light the incense before the altar.

S. Laurence, A.D. 258, Aug. 10, patron saint of Nuremberg, Genoa, and the Escurial, was born at Huesca in Aragon, but while very young went to Rome and served Sixtus II. as deacon. The Pope observing his modesty and piety made him archdeacon, and confided all the treasures of the church to his care. When Sixtus was accused as a Christian, and led out to martyrdom, Laurence accompanied him, begging to be allowed to suffer with him. He was comforted with the assurance that in three days he should follow his master, and was bidden to at once distribute all the treasures to the poor, that they might not fall into the hands of the heathen. S. Laurence obeyed the injunction, and spent the next three days in ministering to the sick and poor. Among others he healed of sickness a pious widow named Cyriaca, who had sheltered many Christians in her house. The prefect having learned that all the treasures of the church were in the care of S. Laurence demanded them from him. Then the saint called together all the poor and suffering among the Christians, and presenting

them to the prefect said, "Behold the treasures of Christ's Church." The prefect, full of rage and disappointment, tortured him and cast him into a dungeon, where he converted his gaoler Hippolytus, who, in consequence, afterwards suffered martyrdom. Finding all efforts to subdue S. Laurence fail, the prefect ordered him to be laid on a huge gridiron and a fire lighted underneath, and thus he was roasted to death, his patience and constancy all the time calling forth the wonder of his executioners. Hippolytus reverently buried his remains in the Via Tiburtina, and a church, now known as "S. Lorenzo fuori le mura," was built by Constantine over the spot. S. Laurence received from the people of Rome the title of "Il cortese Spagnuolo"—the courteous Spaniard, because, when 200 years after his death his sarcophagus was opened to receive the relics of S. Stephen, he moved to the left, thus leaving the place of honour on the right hand to S. Stephen. For the legend of S. Laurence and the soul of the Emperor Henry, *see* S. Henry.

S. Lazarus, Sept. 2, patron saint of Marseilles. The history of his resurrection from the dead is related in S. John xi. Legends add that he was at one time a soldier, but relinquished his calling and accompanied his two sisters to Marseilles, of which city he was subsequently made first bishop.

S. Leander, A.D. 596, Feb. 27, patron saint of Seville, was the son of the Duke of Carthagena, but while still young retired from the world and embraced the religious life. He became Archbishop of Seville, and is chiefly famous for his determined opposition to Arianism. He travelled to Rome, and there formed a firm friendship with S. Gregory the Great. On his return he converted his nephew Hermengild to the Catholic faith, who in consequence suffered martyrdom (*see* S. Hermengild). He was persecuted by King Leovigild during his reign, but on the death of that king, who did not live long, was left in peace, the successor to the throne being favourable to the Catholics.

S. Leander, for his earnest striving against heresy, has been called "the Apostle of the Goths."

S. Leo the Great, A.D. 461, April 11, Pope. There is a legend of S. Leo, that when Rome was threatened by the Huns under Attila he interceded for the city, and that the apostles SS. Peter and Paul appeared in the air, and threatened the barbarian with instant death if he did not at once retreat. This so terrified Attila that he fled.

S. Leocadia, A.D. 303, April 26, patron saint of Toledo, and a native of that city, endured persecution under Diocletian, being denounced as a Christian and thrown into a terrible dungeon. Here she heard of the martyrdom of her friend S. Eulalia, and prayed earnestly that she might be united to her. Her prayer was heard, and she died in the prison. According to another legend she was thrown from a rock, and a chapel was built on the spot to enclose her remains. It was here that she rose from the tomb to appear to S. Ildefonso (*see* Ildefonso).

S. Leonard, A.D. 559, Nov. 6, patron saint of prisoners and slaves, was born in France, his father holding office under King Theodobert. He was brought up at court, where he became a great favourite. He always took a special interest in prisoners, and did all in his power to relieve them, often procuring for them the pardon of the king, besides spending large sums in ransoms. At length he wearied of the life at court, and retired into a solitude near Limoges, where he passed several years in prayer and meditation. Some time after, his prayers having saved the life of the queen when she was at the point of death, the king, to show his gratitude, granted S. Leonard a tract of land in the forest, which he cleared, and formed there a religious community. Here he spent the rest of his life, constantly occupied in good works. His humility was so great that he would never accept higher office in the Church than that of deacon.

S. Leopold, A.D. 1136, Nov. 15, one of the patron saints of

Austria. He was Margrave of Austria, and was remarkable for the justice and mercy with which he ruled his kingdom. He married Agnes, widow of the Duke of Swabia, and soon after, as they stood together on a balcony of their palace on the Leopoldsberg, and contemplated the great stretch of country before them, they vowed to build a house to the service of God, in thankfulness for his blessings. At that moment the wind caught Agnes' veil and carried it out of sight. Eight years afterwards, Leopold, while hunting in the forest, found this veil on a tree, and remembering his vow cleared a space, and founded there the church and monastery of Kloster-Neuberg, round which a town soon arose. Leopold was buried in the church, and the veil of Agnes was long preserved among its relics.

S. Lieven, A.D. 656, Nov. 12, was an Irish poet, educated in the famous schools of his native country. He entered a Benedictine monastery, but could not rest there, feeling himself called to preach to the heathen. Therefore, having been consecrated bishop in Ireland, he journeyed to the Low Countries, and while preaching near Ghent was attacked and martyred. His tongue was cut off, and he was then beheaded. His hostess, and her son known as S. Brice, suffered at the same time.

S. Lioba, A.D. 779, Sept. 28, was a poetess remarkable for her learning, and the companion of S. Walburga. Charlemagne and his wife were much attached to her, and endeavoured to persuade her to live with them, but nothing could tempt her from the convent life. She was buried in the monastery of Fulda, near S. Boniface.

S. Lo. *See* S. Eloy.

S. Longinus, A.D. 45, March 15, patron saint of Mantua, was the centurion who with a spear pierced the side of our Lord at the Crucifixion, and was so moved by the wonders that took place at His death, that he cried, "Truly, this man was

the Son of God." It is in consequence of this that he has always been honoured as the firstfruit to Christianity among the Gentiles. Legends add, that when he put his hands, stained with the sacred Blood of Christ, to his eyes, an imperfection of sight from which he had always before suffered was at once removed. Being converted, he was baptized by the apostles, and for nearly thirty years preached and taught at Cæsarea, turning many to the true faith. At last he was taken for refusing to sacrifice to idols; and was so eager to obtain the crown of martyrdom that he told the governor, who was blind, that his sight would be restored if he condemned him to death. Longinus was accordingly beheaded, and the governor, having received his sight, was so struck by the miracle that he immediately embraced Christianity.

S. Lorenzo Giustiniani, A.D. 1455, Sept. 5, was of a noble Venetian family, and was most carefully educated by his mother. When he was nineteen he believed himself to be called to the service of God by a vision, and notwithstanding the earnest desire of his family that he should marry, as he was the eldest son, he fled to the Augustinian cloister of S. Giorgio-in-Alga. Here he soon became noted for the severity and piety of his life, and was made successively Bishop of Castello and Patriarch of Venice. He devoted his life to works of mercy, and the conscientious discharge of his duties. The poor were his especial care, and he deprived himself of all but bare necessities that he might have more to give to them. He was greatly beloved by his people, and was honoured by them as a saint immediately after his death.

S. Louis Beltran, or Bertrand, A.D. 1581, Oct. 9, was a friend of S. Theresa, and celebrated as a preacher. He was a member of the Dominican Order, and travelled to Peru to preach to the heathen. There he taught as a missionary several years; but finding a great obstacle in the evil example

set by the Christians who had already settled there, he earnestly endeavoured to reform them. His efforts, however, were all in vain, and he returned to Valencia, where he died.

S. Louis, King of France, A.D. 1270, Aug. 25. The life of Louis IX. of France is so well known in history that it will be unnecessary to relate it here.

S. Louis Gonzaga, or Aloysius, A.D. 1591, June 21, was the eldest son of the Marchese di Castiglione, but resigned his inheritance to a younger brother, and became a member of the Society of Jesus when he was scarcely eighteen. He was honoured for the holiness of his life and his many talents; but died in his twenty-third year of a fever, which he took while nursing the sick in Rome.

S. Louis of Toulouse, A.D. 1297, Aug. 19, was son of the King of Naples, and nephew of S. Louis of France. When he was fourteen he was obliged to act as hostage for his father to the King of Aragon, and during the long years of captivity and hardship acquired a disgust of the world and a longing for the religious life. As soon as he was set at liberty he resigned his inheritance to a younger brother, and entered the Order of S. Francis. He was then twenty-two, but was soon made Bishop of Toulouse. He only lived two years longer, which he spent in good works among his people, by whom he was greatly beloved. He died at his father's castle in Provence, where he was born, and his remains were carried to Valencia, and buried there.

S. Lucy, A.D. 303, Dec. 13, patron saint of Syracuse, and against diseases of the eye, was a noble virgin, born at Syracuse, who was betrothed against her will to a pagan youth. Her mother, having long suffered from a grievous malady, was persuaded by S. Lucy to accompany her on a pilgrimage to the shrine of S. Agatha, to pray that she might be healed. While they were praying at the tomb S. Lucy beheld a vision of S. Agatha, surrounded by angels, who said to her, "Well art

thou called Lucy, (that is *light*,) for thou shalt be a light and mirror to the faithful," and added that her prayers were heard, and her mother should be healed. In her joy at her recovery her mother gave her consent to S. Lucy dedicating herself to God, and spending all her dowry in alms to the poor. But when the youth to whom she was betrothed heard of her resolution he was filled with rage, and denounced her as a Christian. The governor before whom she was taken commanded her to sacrifice to idols, and on her refusal ordered her to be dragged away, and forcibly subdued to his will. It was, however, found impossible to move her; oxen and ropes and the spells of magicians were equally vain. Finally, a large fire having been kindled around her without harming her, a soldier pierced her neck with a sword, and she died. There is a later legend, originating in the endeavour of painters to express her name Lucy—light—by placing an eye near her, which relates that in order to discourage the suit of a youth who loved her for the beauty of her eyes, she plucked them out with her own hands, and sent them to him in a dish. The youth was so struck with remorse that he became a Christian, and Lucy's sight was restored to her by a miracle.

S. Ludmilla, A.D. 927, Sept. 16, patron saint of Bohemia, was queen of that country, and was converted to Christianity by the preaching of S. Adalbert. King Wenceslaus was her grandson, and she instructed him in the Faith, which roused the anger of his mother and his brother, and a civil war broke out between the Christian and heathen parties in Bohemia. The pagan queen and her son hired murderers, who surprised S. Ludmilla as she was praying in her oratory, and strangled her with her own veil.

S. Luke, Oct. 18, Evangelist, and patron saint of painters. Very little is known of S. Luke beyond what we can gather from the New Testament. He was probably not converted till

after the ascension of our Lord, and he became the devoted disciple and companion of S. Paul, remaining with him all through his imprisonment in Rome, till the apostle's death. He was by profession a physician, and since the discovery in the catacombs of a portrait of the Blessed Virgin, inscribed as painted by "Luca," he has been always regarded as a painter also; and legends add that he carried everywhere pictures of our Lord and the Blessed Virgin, by means of which many were converted. Accounts differ as to the manner of his death; according to some he died peacefully, according to others he was crucified with S. Andrew at Patras.

S. Lupo. *See* S. Grata.

S. Macarius, A.D. 394, Jan. 2, was a native of Alexandria, who retired into the desert, and became one of the most famous of the Egyptian hermits. Many stories are told of him; the one oftenest represented in art is that of his inquiring of a mummy's skull which he had found to whom it had belonged. The skull having replied "To a pagan," he then asked where was its soul; and the skull replied "Deep in hell." "Are there any deeper than thou art?" continued the hermit. "Yes," answered the head, "the Jews are deeper." "Are there any deeper than the Jews?" Macarius inquired. "Yes, truly," replied the head, "the Christians whom Jesus redeemed, and who show by their deeds they despise His doctrine, are deeper still."

S. Maclou, or Malo, A.D. 565, Nov. 15, was a native of Wales, and received his education in the famous schools of Ireland. He retired into Brittany to avoid being made bishop; but became Bishop of Aleth in 541. His remains were carried to S. Malo when the see was transferred thither.

S. Marcella, or Martilla, A.D. *circa* 68, was the handmaid of SS. Martha and Mary, and was with them set adrift in a

boat, but reached Marseilles in safety. It is said that she wrote the life of Martha, and travelled as far as Sclavonia, preaching the Gospel.

S. Marcellinus. *See* S. Peter Exorcista.

S. Margaret, A.D. 306, July 20. This saint was the daughter of a priest of Antioch, and was secretly converted to Christianity by her nurse. When she grew up the governor of Antioch desired to marry her, but she refused him with scorn, and at the same time declared herself a Christian, to the horror of her parents, who fled, and abandoned her to the power of the governor. He subjected her to the most cruel tortures, but nothing availed to move her constancy. She was then cast into a dungeon, and here Satan, in the form of a terrible dragon, came to tempt and alarm her; but when she held up the cross she always carried, he fled in confusion. Another version of the legend is, that he swallowed her, but immediately burst asunder, and she escaped unharmed. Being once defeated, he came again to tempt her in the form of a man, but he succeeded no better. She was then dragged from the dungeon, and greater tortures inflicted upon her, which she bore with such patience and firmness that 5000 persons were converted by her wonderful example, and desired to suffer with her. The governor, seeing this, and fearing that more would follow her, ordered her to be beheaded, and she thus at length received with joy the crown of martyrdom.

S. Margaret of Cortona, A.D. 1297, Feb. 22, was born in Tuscany. Her mother having died while she was quite a child, her father took a second wife, who treated her so cruelly that she fled from home, and fell into an evil way of life. She lived thus for ten years, till one of her lovers was murdered when returning from a visit to her, and his little dog guided Margaret to the spot where his body lay. She was so horror-struck by the sight that remorse filled

her heart, and she desired to return as a penitent to her father's house. He and his wife, however, refused to receive her, and she was left alone in the world. She felt strongly tempted to go back to her former life of wickedness, but she prayed earnestly for God's direction, and it was revealed to her that she should ask for help at the Franciscan convent at Cortona. She obeyed at once, and going barefoot to the church, humbly begged to be admitted as a penitent. But even here they would not receive her till she had shown unmistakable proofs of true repentance. At length she entered the Third Order ; and one day, while she was kneeling in prayer before the crucifix, the figure of Christ bent His head, as a sign that her repentance was accepted and she was forgiven.

S. Maria Maddalena de' Pazzi, A.D. 1607, May 25. She was of a noble Florentine family, and entered a Carmelite convent, where she underwent many trials and temptations; but she overcame them all, and the piety and humility of her life caused her to be honoured by all around her.

S. Mark the Evangelist, A.D. 68, April 25, patron saint of Venice, was the beloved disciple and companion of S. Peter, by whom he is said to have been converted after the ascension of our Lord. He accompanied the apostle to Rome, and there wrote his Gospel at his dictation. He travelled thence to Egypt, where he founded the Church of Alexandria. It is said that one day he met in the street of Alexandria a poor cobbler, who had so wounded his hand with his awl as to be unable to earn a living. S. Mark healed him, and he became converted, and was so earnest in the faith that after the death of S. Mark he was made Bishop of Alexandria, and is known as S. Anianus. After twelve years spent in preaching in different parts of Egypt, S. Mark was accused by the heathen of sorcery, in consequence of the many miracles he wrought. They laid hands on him while he was engaged in prayer, and

dragged him along the streets, over rocks and stones, till he died. Just then a terrible storm of hail and lightning arose, which utterly destroyed his murderers. His remains were buried at Alexandria; but in the year 815 some Venetian merchants carried them off to Venice, where the great Church of S. Mark was built to receive them. Various legends are related of S. Mark's appearances in Venice, which was regarded as under his especial protection. The most remarkable of them took place in the following manner: On the night of the 25th of February, 1380, a terrible storm raged in Venice. For three days previously the waters had risen constantly, till they were higher than had ever before been known. In the midst of it an old fisherman had, with great difficulty, succeeded in reaching the Riva di S. Marco, when he was accosted by a stranger, who begged to be taken over to S. Giorgio Maggiore. The fisherman declared it was impossible, but at length was persuaded to yield to his request. Having performed the passage, and landed safely, the stranger was joined by another man, and they both desired to be rowed to S. Niccolo di Lido. After some demurs the fisherman again consented, and the water appeared smooth to him as he went. At their destination a third stranger joined them, and they all commanded the fisherman to row out beyond the two castles, though now the storm was raging fiercely. When they came to the open sea they met a huge galley full of demons, coming at terrific speed to overwhelm Venice. The sea suddenly became calm, and the three men rose up, and with the sign of the cross exorcised the demons; then they and their ship vanished utterly. The fisherman, at their command, landed the three men at the places where they had embarked. As the last was departing he told him to go and tell the Doge and the Procurature of S. Mark the things that he had seen, for that without them Venice would have been destroyed that night. He added that he himself

was S. Mark, and that his two companions were S. George and S. Nicholas. Lest the Procurature should not believe the fisherman, S. Mark gave him a ring, saying they would find it gone from the sanctuary. The fisherman showed the ring to the Doge, and search being made, it was not to be found in its usual place among the treasures. Then the fisherman was amply rewarded, and a grand procession of the relics of these saints was ordained, in thanksgiving for the deliverance of Venice from so great a danger. Another legend relates that the slave of a nobleman of Provence persisted in worshipping at the shrine of S. Mark, notwithstanding the constant prohibition of his master. He was therefore condemned to the torture; but, just as he was about to be subjected to it, S. Mark himself descended from heaven, and destroyed the implements of torture, and saved the slave who had trusted in him.

S. Martha of Bethany, A.D. 84, July 29. Patron saint of cooks and housewives. The old legends always regard Mary Magdalene as identical with Mary of Bethany, and according to them it was Martha who guided her sinning sister to the feet of Christ. After the Ascension, when the whole family were driven to Marseilles (*see* the legend of S. Mary Magdalene), Martha taught the people in the neighbourhood of Aix. Now at that time a terrible dragon, called the "Tarasque," lived in the River Rhone, and ravaged all the country. But when Martha came there she completely overcame him, by sprinkling him with holy water, and bound him fast by her girdle, so that the people were able to approach and slay him. Afterwards a church was built on the spot, and the city of Tarascon rose around it. She spent her whole life in good works, and the honour has been assigned to her of being the first to found a religious community of women. She died peacefully, surrounded by her own people.

S. Martial. Date uncertain. June 30. According to some

accounts S. Martial lived in the third century; but others assert that he was one of the seventy-two disciples sent forth to preach by our Lord. He attached himself to S. Peter, and accompanied him to Rome, where the apostle ordained him Bishop, and sent him forth to preach. He travelled as far as Limoges, and became the first Bishop of that city. Among his converts was a beautiful virgin named VALERIE, who, by rejecting the suit of the Duke of Guyenne, so enraged him that he had her beheaded; but, to the astonishment of all present, she took up her head and carried it to S. Martial, who was celebrating mass, and laid it down at the foot of the altar. The executioner, who had followed her into the church, died at the fearful sight, after testifying that he beheld her body surrounded by angels.

S. MARTILLA. *See* S. MARCELLA.

S. MARTIN of Tours, A.D. 397, Nov. 11, patron saint of Tours, Lucca, and penitent drunkards, was an officer in the Roman army, and though his parents were heathen, he became converted to Christianity when he was fifteen. He won the love and admiration of his fellow-soldiers by the purity of his life, his humility, and his courage. One severe winter, while the army was at Amiens, he met at the gate of the city a poor beggar, almost naked, and ready to die of cold. S. Martin quickly drew his sword, and cutting his cloak in two, gave half to the beggar. That night Christ appeared to S. Martin, wearing the half cloak, and said that it was to Him that he had given it, and that He accepted the deed of charity. At the age of forty S. Martin desired to leave the army, and devote himself entirely to God's service; but when the Emperor Julian the Apostate heard it, he taunted him with cowardice, saying he wished to escape an approaching battle. S. Martin, to refute this accusation, begged to be set defenceless in the forefront of the fight, and, armed only with the cross, he would boldly face the enemy. His request was

granted, but the next day the enemy sent to sue for peace, so the trial was not made. S. Martin then quitted the army, and after a life of devotion for many years, was elected Bishop of Tours. Many miracles are recorded of him during this time. He restored to life the son of a poor widow, and healed a favourite slave of the governor who was possessed by a demon. Once while he was celebrating mass he beheld a miserable naked beggar, and bade his deacon clothe him. As he hesitated to obey, S. Martin put his own chasuble over the beggar, and while he continued the sacred office a globe of fire appeared above his head, and his arms, stretched out to elevate the Host, were covered by angels with gold and silver chains. S. Martin was indefatigable in his efforts to root out paganism; he destroyed all the temples of false gods, and, notwithstanding the opposition and attacks of demons, finally succeeded in driving the heathen religion out of his district. He came to be regarded with such veneration and honour that the Empress Helena, when entertaining him, insisted on serving him with her own hands. The Emperor Valentinian once failed to show respect to S. Martin, and remained seated on his entrance; but the chair took fire beneath him, and thus obliged him to do honour to the saint. Such crowds of people were attracted by his fame that S. Martin retired to a solitary cell, a short distance from Tours, and hence sprang the famous monastery of Marmoutier. After thirty years of earnest work in his diocese S. Martin died, and was worshipped as a saint immediately after his death.

S. MARTINA, A.D. 230, Jan. 30, was a young Roman virgin, who suffered a cruel martyrdom after many tortures. In the seventeenth century some remains, supposed to be those of S. Martina, were discovered under the very ancient church built to her honour in the Forum. This event added greatly to her popularity, and many churches and chapels were dedicated to her.

MARY THE BLESSED VIRGIN. The legends relating to the Blessed Virgin would of themselves fill a volume; but all that can be attempted here is to mention some of the principal scenes of her life, which will serve to explain the series of pictures illustrating her history that are so frequently to be met with. For the legends preceding her birth *see* S. JOACHIM. When she was three years old she was taken by her parents to be presented in the Temple. They invited other daughters of Israel to accompany her lest she should fear and turn back; but she alone ascended all the steps to the altar, where the High Priest received her, and blessed her, saying, "Mary, the Lord hath magnified thy name to all generations, and in thee shall be known the redemption of Israel." Then her parents returned home, blessing God that she had not turned back from His service. But Mary remained and dwelt in the Temple, where she studied, and embroidered the purple and fine linen for sacred uses, angels constantly ministering to her. When she was fourteen years old it was revealed to the High Priest that Mary should be married. She said that she had been dedicated to the service of God; but that she would obey the command of the Lord. For the history of her marriage, *see* S. JOSEPH. The next great events in her life are the Annunciation and the Visitation to S. Elizabeth, related in the first chapter of S. Luke's Gospel, and legends have not added much to the Evangelist's narrative. At the time of the Nativity of her Divine Son it is said that the stable was flooded with heavenly light, and that both she and Joseph knelt at once and adored the new-born Saviour of the world. The adoration of the Magi is the most ancient subject in Christian art. It has always been considered that they were kings, and were three in number. It is said that the prophecy of Balaam, "There shall come a star out of Jacob," &c., had always been preserved as a tradition in his own country, and that when

the wise men beheld the star, which, according to old legends, was in the shape of a radiant child, they at once recognized it as the fulfilment of this prophecy. They travelled far, over mountains and rivers, till they came "where the young Child was," and fell down before Him, offering Him their gifts. Then they returned to their own country; and there is a very old tradition that when S. Thomas came to India he found there these three wise men, and baptized them, and they went into the far east to preach the Gospel, and there obtained the crown of martyrdom. The Empress Helena discovered their remains, and brought them to Constantinople, whence they were afterwards carried to Cologne, and placed in a splendid shrine in the cathedral. When the jealousy of Herod was so much excited by the visit of the Magi that he commanded the "murder of the innocents," Joseph was warned in a dream to take the young Child and His Mother and flee into Egypt. There are many legends relating to this period. It is said that the ox and the ass who were in the stable at Bethlehem accompanied them, and that as they went through a thick forest all the trees bowed before the Holy Child, the aspen only excepted, which remained upright in its pride. Therefore Jesus cursed it, and at His words it trembled in all its leaves, and trembles to this day. Another time, at the command of Jesus, a palm-tree bowed its branches to shelter His Mother and Himself. They encountered many dangers. Once they were seen by a man sowing wheat, and Mary told him, if any inquired of him, to answer "Such persons came by while I was sowing wheat." Then, by a miracle, Jesus caused the wheat to spring up and ripen in one night. The next day, when the man was cutting it, the pursuers of the Holy Family came up, and asked if he had seen them. He answered as he had been told, and they turned back again. While crossing the plains of Syria, the Holy Family were attacked by two

robbers. One would have plundered them, but the other suddenly changed, and bribed his companion with forty groats to leave them in peace Then he led them to a safe place among the rocks, and gave them lodging for the night. The Blessed Virgin said to him, "The Lord will receive thee on His right hand, and grant thee pardon for thy sins." And it came to pass; for these same robbers were afterwards crucified on each side of Jesus, and the merciful robber became the Penitent Thief. When Jesus was at length brought to Egypt, all the idols fell on their faces before Him. The Holy Family rested at the end of their travels under a grove of sycamores in the village of Matarea, and a fountain miraculously sprang up hard by for their refreshment. Angels also waited on them continually. After the return to Judea we hear no more of the Blessed Virgin, with the exception of the dispute in the Temple and the marriage in Cana, till the time of the Crucifixion. Then, as she stood beneath the Cross, Jesus confided her to the care of S. John, and he "took her to his own home." She, however, always appears in art mourning over the sacred body of her Son when it has been taken down from the Cross, and is also considered to have been present at the entombment. There is a very old tradition that Jesus appeared first of all to her on His Resurrection, even before He showed Himself to Mary Magdalene in the garden. It tells that ever since the Crucifixion she had remained alone in her chamber, waiting and praying earnestly for the fulfilment of His promise. Then suddenly He came to her, clothed in white, bearing the standard of the Cross, and followed by all the saints of the Old Testament, whose souls He had delivered from prison. She fell on His neck and embraced Him, and He showed her His wounds, and told her that all pain had for ever passed away, for He had become victorious over death and hell. At the Ascension she was present, and prayed her Divine Son to leave her

not long behind Him; she was also with the apostles in the upper chamber at Jerusalem when the Holy Ghost descended on the Day of Pentecost. At length, after many years, when the time of her death drew nigh, an angel appeared to her, saying once more, "Hail, Mary," and told her that in three days her soul should leave her body, for her Son awaited her in Paradise. He also gave her a palm branch gathered in Paradise, that she might have it borne before her bier in the day of her death. She humbly prayed that the apostles might be united to her once more before her departure; and the angel assured her that her prayer was granted, and she should see them again. Then, by miraculous power, all the apostles, who were preaching in different parts of the world, were suddenly brought together in the house of the Blessed Virgin. She rejoiced, and thanked God, and after praying with them, entrusted the palm to S. John, desiring him to carry it before her bier; and then lay down on her bed to wait for death. At the third hour of the night, as the apostles stood around her, Jesus Himself appeared, surrounded with angels and saints, and bore the soul of His Blessed Mother back with Him to heaven. The apostles reverently carried her to the grave; but on the third day her body arose, and ascended into heaven, to rejoin her soul. She was received by her Divine Son, who placed her on His right hand, and crowned her Queen of Heaven. When the apostles visited her tomb they found that her body was gone, and in its place blossomed lilies and roses. (For the legend of the Holy Girdle, *see* S. THOMAS.)

S. MARY of Egypt, A.D. 433, April 2, was a native of Alexandria, who even exceeded Mary Magdalene in the wickedness of her life. After nearly twenty years of complete abandonment to sin, she felt a sudden desire to join a large company whom she beheld embarking for Jerusalem to celebrate the Feast of the True Cross. She accompanied them on their journey, but

when she attempted, like them, to enter the Church of Jerusalem, some invisible power held her back, and it was impossible for her to cross the threshold. Then she knew it was by reason of her sins, and was struck with remorse and horror at her former evil life. She prayed earnestly, and humbled herself before God, and at last was enabled to enter the church on her knees. Full of repentance she determined to spend the rest of her life in solitude and penance; and taking with her nothing but three loaves, she went forth into the desert. Here she dwelt alone for forty-seven years, her loaves by a miracle never failing, and her hair growing long enough to be a covering when her garments dropped to pieces. At length she was discovered by an aged priest, named Zosimus, whom she begged to keep silence about her, and to return at the end of a year to administer the last sacraments to her before her death. He complied with her request, but on his return found himself unable to cross the Jordan, and Mary was miraculously brought over it to come to him. Having received the Blessed Sacrament, and absolution from all her sins, she once more desired Zosimus to depart for a year. On his second return he found her lying dead, with a request that he would bury her written on the sand near her. As he was too old to accomplish this alone, a lion came out of the desert and helped him. Then Zosimus went back and spread abroad the story of God's mercy to the penitent woman.

S. MARY MAGDALENE, A.D. 68, July 22, patron saint of Marseilles, Provence, and of penitent women. The old legends always consider S. Mary Magdalene as identical with Mary of Bethany. They add, that she was rich and noble, and lived with her brother Lazarus and sister Martha in their castle of Magdalon, on the sea of Galilee. Mary so abandoned herself to every form of vice that she became known as "*the sinner.*" Martha was deeply distressed at her sin, and at length brought her to Jesus, who cast out of her seven devils, and

with true repentance she for ever renounced her evil life. Her love for Jesus was great in proportion to the sins He had forgiven; she was last at the Cross and the first at the sepulchre. After the Ascension she, with her brother and sister, MAXIMIN, one of the seventy-two disciples who had baptized them, Cedon, a blind man restored to sight by our Lord, and MARCELLA, a handmaid, were set adrift by the Pagans in a vessel without sails or rudder. However, they were safely wafted to Marseilles, where the people, being heathen, at first refused to receive them; but Mary preached to them so eloquently, and performed such wondrous miracles, that they were all converted and baptized. About this time a certain Provençal prince, half converted by Mary Magdalene, told her of his great wish to have a son, and asked her if she could obtain his desire from her God. She said that if he would believe, God would hear his prayer. He promised to believe; but still retaining some doubts, he and his wife sailed for Jerusalem to see and inquire of S. Peter. On the way a terrible storm arose, in the midst of which a son was born to him, but the mother died. The sailors would have thrown the body overboard, but the prince persuaded them to lay it on a little rocky island which they passed, and he also left the living child there, praying S. Mary Magdalene to save its life. At Jerusalem S. Peter quite convinced him of the truth of Christianity, and after two years he returned. Stopping to visit the island where he had left the body of his wife, he not only found that by the prayers of S. Mary Magdalene the life of his child had been preserved, but that his wife also was restored to life. They all went at once to Marseilles, and falling at S. Mary Magdalene's feet, thanked and blessed her; and all the people of that country, hearing of the miracle, became converted to Christianity. After some years of preaching and active good works, Mary retired to a terrible wilderness, where she spent thirty years in utter solitude, mourning, and

doing penance for her sins. She would have died but for the ministration of angels; and a hermit, who lived not far off, once beheld them bearing her towards heaven. Some legends assert that S. Mary Magdalene died in a church, after receiving the last Sacrament at the hands of S. Maximin; but according to the more generally received account, she died in the desert, watched over and tended by angels.

S. Mary the Penitent, sixth century, March 16, was the niece of a famous hermit named Abraham, and was by him brought up to the strictest life of solitude and mortification. At length when she was twenty years old, a young hermit tempted her to flee with him, and for two years she led an evil life in a distant city. Abraham, warned by a dream in which he beheld a dove being devoured by a dragon, went forth to seek his niece, and at length found her overwhelmed with despair and misery. She gladly returned with him to her cell in the desert and a life of penance. She spent her remaining years in earnest devotion and good works, so that many miracles were wrought by her prayers.

S. Matthew, Apostle and Evangelist, A.D. 90, Sept. 21. Beyond what we gather concerning the life of S. Matthew in the Gospels, it is said that after the Ascension he travelled to Egypt, where he was honourably entertained by the eunuch whom S. Philip had baptized. He overcame two magicians of that country who cast spells on the people, causing great diseases, and healed the daughter of the King of Egypt of leprosy, besides restoring his son to life. Accounts differ as to the manner of S. Matthew's death; according to some he was martyred by the sword or spear; but the Greek legends maintain that he died a peaceful death.

S. Matthias, Apostle, Feb. 24, was chosen by lot to take the place of the traitor Judas. Beyond this, all we know of him is that he preached and suffered martyrdom in Judea.

S. Maurelio, patron saint of Ferrara, was first Bishop of that city, and suffered martyrdom by being beheaded.

S. Maurice, A.D. 286, Sept. 22, patron saint of Austria, Savoy, and Mantua, and of foot soldiers, was leader of the Theban Legion of the Roman army, which numbered 6666 soldiers, all Christians. Once while crossing the Alps, the Emperor Maximin ordered a grand sacrifice to his gods to be celebrated. The whole legion refused to take part in it, or to continue with the army, as they now learnt it was to attack the Christians, Maurice boldly declaring to the Emperor that before all things they were the soldiers of Jesus Christ. Maximin was so enraged that he commanded the rest of the army to fall upon the legion and kill every man; and he was obeyed, the Christian soldiers standing calm and unresisting to meet their death. The spot where this took place has been since known as Saint-Maurice.

S. Maurus, A.D. 584, Jan. 15, was the son of a Roman senator; and when only twelve years old was confided to the care of S. Benedict, whose constant companion he became. (*See* S. Benedict.) After the death of S. Benedict, S. Maurus introduced the Order into France, and founded the great monastery since known as S. Maure-sur-Loire, where he died.

S. Maximin. *See* S. Mary Magdalene.

S. Menna, A.D. 301, Nov. 11, was a Greek, and an officer in the Roman army under the Emperor Galerius Maximian, by whose orders he suffered martyrdom.

S. Mercuriale, second century, was the first Bishop of Forli, and became remarkable for the determination with which he drove out paganism from his whole diocese.

S. Mercurius was a Greek serving in the Roman army, who suffered martyrdom by order of Julian the Apostate, because of his firmness in the Christian faith. Later, while Julian was fighting against the Persians, S. Basil had a vision of the

Blessed Virgin surrounded by angels, who told him to waken Mercurius that he might slay Julian the great blasphemer. S. Basil hurried to the tomb, but both the body and the weapons buried with it were gone. Returning the next day, however, he found the body there as before, only the lance was stained with blood. Now, on the day of battle against the Persians, an unknown warrior, pale and bareheaded, riding a white charger, swiftly approached the Emperor Julian, pierced him through the body with a lance, and vanished. Julian feeling his death-wound, threw a handful of his blood into the air, crying, "Thou hast conquered, Galilean; thou hast conquered," and fell back dead. Then Mercurius, for it was he, returned to his tomb to rest till the Day of Judgment.

S. Methodius. *See* S. Cyril.

S. Michael the Archangel is the first of the angels, and the greatest and mightiest of all created beings. When "there was war in heaven," it was he whom God sent to cast out Lucifer. He is also regarded as the Angel of the Resurrection; he receives the souls of the departed, and weighs them in the balance; and it is he who will sound the great trumpet to bid the dead arise on the Last Day. In the Old Testament S. Michael has always been believed to have been the "Angel of the Lord" who appeared to Abraham (Gen. xxii. 11), who led the children of Israel through the wilderness, who appeared to Joshua before Jericho (Josh. v. 13), and to Gideon (Judges vi. 11), who destroyed the Assyrian army (2 Chron. xxxii. 21), and delivered the "Three children" from the fiery furnace (Dan. iii. 25). There are various legends relating the appearances of S. Michael on earth since the Christian era. The first is told thus: a man named Galgano, who possessed many herds on the mountains, once lost one of his bulls, and after much searching found it on the summit of the mountain at the entrance of a cave. He commanded his servant to shoot it, but the arrow returned and struck the breast of him who sent

it, killing him instantly. The master, in great distress, sent to ask advice of the Bishop. After three days of prayer and fasting, the Bishop beheld a vision of S. Michael, who said that the spot where the bull had stood was especially sacred to him, and the servant was slain for profaning it. He also desired that a church should be built there to his honour. On entering the cave three altars were found already prepared, and a spring issuing from the rocks near cured all diseases. The place became famous, and the Church of Monte-Galgano attracted pilgrims from all parts of Italy. Again, in the eighth century, S. Michael three times appeared in a vision to S. Aubert, Bishop of Avranches, bidding him found a church in his honour on the rock in the Gulf of Avranches. The Bishop was also told that a bull would be found there, and a spring of healing water, and he must build the church over the ground trodden by the animal. As he departed, the Angel pressed the Bishop's head with his thumb, leaving a mark which remained ever after. A small church was built at once; but later the Dukes of Normandy erected the splendid Abbey of Mont S. Michel, which became a favourite place of pilgrimage, and S. Michael was chosen patron saint of Normandy. For the apparition to S. Gregory, *see* S. Gregory.

S. Miniato, A.D. 254, was by birth a prince of Armenia, but took service in the Roman army under Decius. While the Emperor was with the army, encamped on a hill outside Florence, S. Miniato was brought before him, accused of being a Christian, and was by him condemned to be thrown to wild beasts in the amphitheatre. These, however, refusing to touch the saint, he was cast into a cauldron of boiling oil, stoned, hanged, and shot with arrows; but through all his torments was strengthened and comforted by an angel, who clothed him with a heavenly garment. Finally he was beheaded, and thus received the crown of martyrdom.

S. Modwena, eighth century, July 6, was an Irish virgin to whom power had been given to cure many diseases. Having healed the epileptic son of King Egbert, she was persuaded by him to come to England, and a monastery was built for her at Polesworth in Warwickshire. King Egbert confided to her care his daughter Edith, afterwards known as S. Edith of Polesworth. S. Modwena's learning, as well as the holiness of her life, earned for her great renown in all the country.

S. Monica, a.d. 387, May 4, was the mother of S. Augustine, and, deeply grieved for the sins of his youth, she wept and prayed for him till he repented. She is also honoured as the first Augustinian nun.

SS. Nabor and Felix, a.d. 303, July 10, were two martyrs who suffered at the city of Milan. A faithful Christian, named Philip, buried their remains in his garden; but the church built over the spot to their honour is now known as S. Francesco.

S. Natalia. *See* S. Adrian.

SS. Nazarius and Celsus, a.d. 69, July 28. S. Nazarius was a Jew, and was baptized by S. Peter. In company with S. Celsus, his young disciple, he travelled through Gaul, preaching the faith. The people of Genoa would not hear them, and threw them into the sea; but it refused to drown them, and they escaped and came to Milan. Here they met SS. Gervasius and Protasius, and S. Nazarius comforted and supported them in their sufferings and martyrdom; but soon after he and S. Celsus were both taken, and beheaded outside the Porta Romana at Milan.

S. Neot, a.d. 878, July 31, was the kinsman and preceptor of Alfred the Great, and was noted for his learning and humility. He journeyed to Rome seven times, but spent the end of his life in a desolate solitude in Cornwall, where he died.

SS. Nereus and Achilleus, first century, May 12, were chamberlains of Flavia Domitilla, niece of the Emperor Domitian, whom they persuaded to reject the suit of the heathen son of the consul. For this cause they all three suffered martyrdom.

S. Nicasius, A.D. 400, Dec. 14, was Bishop of Rheims, who, when that city was besieged by the Vandals, put himself at the head of his clergy, and walked in procession to meet the enemy, singing hymns. One of the barbarians cut off the upper part of the saint's head, but he continued his singing for some time before he fell dead.

S. Nicholas of Myra, or Bari, A.D. 326, Dec. 6. Patron saint of Russia, Venice, Freiberg, and many seaport or commercial towns, and of children, especially schoolboys, sailors, travellers, merchants, and against thieves. This saint was born of noble and virtuous parents, in Asia Minor. The first day of his life he stood up in his bath and praised God for his birth. His parents, seeing his wonderful and early piety, dedicated him to God, and as soon as he was old enough he became a priest. His parents dying while he was still young, Nicholas inherited their vast possessions, which he spent in works of charity to the poor. There was a certain nobleman in the city who was so poor that he could not provide for his daughters, and was greatly troubled in mind how to save them from starving. Nicholas heard of it, and anxious to help them without their knowledge, threw a bag of gold in at their window for three successive nights. With these the nobleman portioned his three daughters, to his great joy and relief of mind. Some time after S. Nicholas sailed for the Holy Land, and on the way such a terrible storm arose that the ship seemed on the point of destruction. But the saint rebuked the storm, and it at once ceased. On the same voyage he restored to life one of the sailors, who had been drowned by falling overboard. On his return from the Holy

Land, S. Nicholas lived in seclusion at the city of Myra. The bishop of that city having died, it was revealed to the clergy that they should elect as his successor the first man who should enter the church the next morning. This proved to be S. Nicholas, whom they immediately consecrated bishop, and he worthily filled his high office. Not long after, a grievous famine visited the diocese, and S. Nicholas, hearing there were vessels laden with corn in port, desired the captains to supply him with a portion. They replied that they dared not, for it was all measured, and must be delivered into the Emperor's granaries. He insisted, however, assuring them that they would suffer no loss. At last they obeyed him, and found, as he had said, that they had none the less to deliver at Constantinople. The corn, moreover, that S. Nicholas gave to the people increased so miraculously that they had enough for two successive years. During this famine, while travelling in his diocese, he lodged in the house of an evil-disposed man, who, when other provisions failed, stole and killed little children, and salted them for eating. He offered some of this fearful food to S. Nicholas, who at once perceived the wickedness of the host, and going to the tub which contained the remains, made the sign of the cross over it, when three children arose alive and well. He restored them to their mother, a poor widow, and the fame of this wonderful miracle spread far and wide. At one time S. Nicholas entertained three tribunes of the Roman army as it was marching through his diocese. Just then he by his own power released three innocent men condemned to death by the prefect, thus greatly exciting the admiration of the tribunes. Meanwhile some enemy maligned them to the Emperor, and he cast them into a dungeon with the intention of executing them the next day. Then they thought of S. Nicholas and what they had beheld him accomplish, and cried to him for help. The saint at once responded to their call, and appeared in a vision to the

Emperor, threatening him with the wrath of heaven if he did not at once release those men. The Emperor thereupon not only set them free, but bade them go to Myra to thank S. Nicholas, and sent him as a gift a richly-bound copy of the Gospels written in letters of gold. And ever after this miracle all who are in danger call on S. Nicholas for help. After many years spent in good works and devotion to the care of his diocese, S. Nicholas died, to the great grief of all his people, and was buried in the church at Myra. All attempts to remove his remains were in vain, till in the year 1084 some merchants, during the distraction of the country by the crusades, succeeded in carrying off his body to their own city of Bari, where a splendid church was built to receive it. Several miracles are recorded of S. Nicholas after his death. A Jew who could not help believing in his power set an image of the saint over his treasures to guard them, but notwithstanding this they were all stolen by robbers. Full of rage, the Jew struck and mutilated the image; and that night S. Nicholas appeared to the robbers, wounded and bleeding, to desire them to restore the stolen property. They were so much alarmed that they at once obeyed, and the Jew became converted by the miracle. Again, a man who was anxious to have a son and heir vowed a gold cup to S. Nicholas if he would obtain him his desire. His prayer was heard and he ordered the golden cup, but found it so magnificent that he could not part with it, and procured an inferior one for the saint. On his way to offer it, his little son, in attempting to fetch water in the first gold cup, fell into the river and was drowned. His father in profound grief repented of his covetousness, but proceeded notwithstanding to present the less valuable cup to the saint. Three times it fell off the altar, and then his son appeared bearing the golden cup, and saying he had been preserved by S. Nicholas. In his joy the father offered both the cups, which were now accepted, and he returned with his son in

safety. Another time, a Christian youth had been taken prisoner by the heathen, and made to serve as their king's cupbearer. One day the king, observing that he was sad, inquired the reason; and he replied that it was because he knew his whole family were assembled to celebrate the festival of S. Nicholas, and he only was absent. The king scoffingly declared that S. Nicholas was not great enough to deliver the youth out of his hand; but at that moment the saint appeared in a whirlwind, and taking the lad by the hair transported him, still holding the royal cup, into the midst of his family, who were praying for his restoration.

S. Nicholas of Tolentino, A.D. 1309, Sept. 10, was born at S. Angelo, near Fermo. His parents, long childless, had earnestly prayed to S. Nicholas of Myra for a son, and when their prayers were heard dedicated their child to the service of God. At the moment of his birth a star of great brilliancy shot from S. Angelo to Tolentino, where the saint afterwards lived, thus foretelling his future fame and sanctity. He entered an Augustinian convent while still very young, and from that time spent his life in unequalled penances and mortification. He never touched animal food; and it is said that when, weak and exhausted in a severe illness, a dish of doves was brought to him, he made the sign of the cross over them, and they flew away. Besides his fervent devotion, he was famed far and wide for the eloquence of his preaching, and his numerous miracles and visions. After his death, when the city of Cordova was visited by the plague, the image of S. Nicholas of Tolentino was carried in solemn procession through the streets. A priest bearing a large crucifix met this procession, and the sacred Figure bent forward and embraced that of S. Nicholas, and immediately the plague was stayed.

S. Nilus of Grotta Ferrata, A.D. 1002, Sept. 26, was by lineage a Greek, and was born at Tarentum. In middle age the

death of his wife, whom he dearly loved, turned his thoughts from the things of this world, and he entered the Greek Order of S. Basil. A war with the Turks obliged him to take refuge in Italy, where he was received in the Benedictine convent of Monte Cassino. At this time the province of Capua was ruled by the widow of the late prince in the name of her two sons. She had wickedly incited these youths to murder their cousin, a noble, whose power she dreaded; but struck with remorse, she confessed her crime to S. Nilus, who however refused to give her absolution till she had made amends by delivering one of her sons up to the family of the murdered man. This she would not do, and even tried to bribe S. Nilus to remove this condition. In just anger he told her that what she would not voluntarily sacrifice God would exact from her; and this came to pass, for very soon afterwards her youngest son murdered the eldest in a church, and for this horrible crime was himself executed. S. Nilus at one time travelled to Rome and lived in the monastery of S. Alexis, where he became famed for his wondrous miracles of healing, in particular for curing an epileptic boy by anointing him with oil from a lamp hanging before the altar. The distracted state of the city, where war was raging between the parties of the Pope and Emperor, so distressed S. Nilus that after severely reproving both sides he finally left Rome, and retired to a cave near Frascati, now known as Grotta Ferrata. Here the Emperor Otho, touched by remorse, came to implore for the intercession of the saint, offering to build and endow him a monastery, or do anything he might ask. S. Nilus refused all bribes, and only asked that the Emperor would repent. Otho then returned to Rome, where in a very short time he died miserably by poison. S. Nilus himself died not long afterwards, and by his special desire was buried secretly; but over the site of his hermitage soon arose the splendid church and monastery of S. Basilio of Grotta Ferrata, where,

in honour of S. Nilus, the Greek rule of S. Basil is observed.

S. Norbert, A.D. 1134, May 6, founder of the Order of Premonstratesians, was born at Cologne, and spent his youth at the court of Henry IV., where he gave himself up to pleasure and folly. At length, when riding one day far from any shelter, he was exposed to the fury of a terrible storm, a ball of fire falling close at his feet. This narrow escape from death caused him to repent, and to turn from his former evil life. He gave all he possessed to the poor, and travelled for several years in the north of France and Flanders, preaching repentance. So many were converted and wished to follow him that he formed them into a community under the rule of S. Augustine, and established his monastery on a spot indicated to him by the Blessed Virgin, called Pré-montré, from which the new Order took its name. His fame having spread, he was made Archbishop of Magdeburg. Now there lived at Antwerp a heretic named Tankelin, whose evil doctrines did much harm in all the neighbourhood, but S. Norbert coming there completely vanquished him by his eloquence and learning. Once while S. Norbert was celebrating mass he beheld a venomous spider in the cup. To drink was death, but rather than commit the profanity of pouring out the sacred contents he drank the whole, and miraculously remained unharmed.

S. Omobuono, patron saint of Cremona and of tailors, was a merchant who ordered his affairs so well that he became very prosperous. All his money he spent in doing good to the sick and poor, and far from becoming impoverished by his boundless charity his riches constantly increased. Once, while travelling with his family, he gave their whole store of provisions to a company of starving pilgrims, but found afterwards that angels had replenished his wallet with bread and

wine. S. Omobuono died in peace while kneeling in prayer before the crucifix in the church of S. Egidio.

S. Onofrio, fourth or fifth century, June 12, was a hermit of Thebes, who dwelt alone in the desert for sixty years, unseen by man. His only garment was of leaves, and his hair and beard grew so long that he lost all resemblance to a human being. He was at length discovered by another monk, named Paphnutius, who first beheld him crawling on the ground, and was afraid, thinking he was some wild beast; but when he knew who he was, and heard all his trials and sufferings, he was filled with reverence and wonder at the holy man. At S. Onofrio's request, Paphnutius remained with him till after his death, (which took place almost immediately), that he might bury him. Paphnutius wrapped the remains of the saint in half of his own cloak, and laid him in a hole in the rocks, filling up the entrance with stones. Then, obedient to a heavenly vision, he went and spread abroad the history of S. Onofrio.

S. Oswald, A.D. 642, August 5, was King of Northumbria, and an earnest disciple of S. Aidan, Prior of Melrose. In a battle against Cadwalla, a British prince, Oswald erected a great cross with his own hands, round which he and his soldiers knelt and prayed, and then going into the fight, gained a complete victory. His charities to the poor were endless, and one day, while he was sitting at meat with S. Aidan, he gave to three poor beggars the silver dish that was set before him, with all that it contained. Aidan took his right hand, exclaiming, "May this hand never perish!" And this wish was granted, for when Oswald fell, fighting against the Mercians, the enemy cut off his head and hands, and put them on stakes, whence they were rescued, and long preserved as relics, the head in S. Cuthbert's shrine, and the hands in the Castle of Bamborough. The last breath of this good king was spent in praying for his enemies, that God would have mercy on their souls.

S. Ottavio, was one of the Theban Legion. *See* S. Maurice.

S. Ottilia, A.D. 720, Dec. 13, patron saint of Alsace and Strasburg, and against diseases of the eye, was a blind daughter of the Duke of Alsace. When she was an infant her father desired to have her carried away and left to die; but her nurse remained faithful to her, and fled with her to a convent. There Erhard, a Bishop of Bavaria, directed by a heavenly vision, found and baptized her; and on her baptism she immediately received her sight. Her cruel father having repented on his deathbed and left her all his possessions, she devoted them to building the convent of Hohenburg, where she was joined by many nuns, whom she placed under the rule of S. Benedict. She never rested till by her earnest prayers and tears she had released the soul of her father from purgatory. She died after a life of such extreme severity that she has earned the title of martyr.

S. Ouen, A.D. 673, Aug. 24, succeeded S. Romain as Archbishop of Rouen, and also filled the high office of Chancellor under Dagobert I and Clovis II.

S. Pancras, A.D. 304, May 12, was a young boy, who, when only fourteen, was so desirous to obtain the crown of martyrdom, that he offered himself up to the heathen. He bravely declared and defended his faith before the emperor, who ordered him to be beheaded by the sword.

S. Pantaleon, fourth century, July 27, patron saint of physicians, was a native of Nicomedia, who for his great skill became physician to the Emperor Galerius Maximian. His mother was a Christian, and had instructed her son in the same faith, but during his life at the corrupt court of the emperor, he almost forgot all the good he had learnt, At length he came under the influence of an aged priest, named Hermolaus, who encouraged and strengthened him in the faith, and aroused him

to good works, so that he used his great talents in healing all the sick who came to him, and restoring sight to the blind. When the persecution of the Christians broke out he was condemned to be beheaded, together with Hermolaus. Pantaleon was first bound, and his hands nailed above his head to an olive tree, which budded into leaves and fruit immediately his blood flowed to the roots.

S. PATRICK, A.D. 464, March 17, apostle and patron saint of Ireland. While quite a youth this saint was carried away captive from Britain to Ireland, and passed many years in hard labour in the fields. At length he escaped, but was constantly haunted by visions of the heathen in Ireland, crying out to him to come over and help them. He therefore went to the Pope, and having received his sanction, returned to Ireland, where he spent forty years, preaching to the people, and enduring endless sufferings and trials with unwearied patience. He fully established Christianity in Ireland, and founded the schools of religious learning for which the island afterwards became so famous. He died at Down, in Ulster, and was buried there.

S. PAUL the Apostle June 29, A.D. 65. The history of the great apostle of the Gentiles is fully recorded in the New Testament, and legends have not added much to it. They relate that he suffered martyrdom outside the Ostian Gate of Rome, by being beheaded, on the same day that S. Peter was crucified within the city. As S. Paul passed along the Ostian way to his execution, a Roman matron converted by S. Peter, named Plautilla, waited by the roadside to see him for the last time and to receive his blessing. When the apostle saw her, he stopped and asked her for her veil to bind his eyes while he received the stroke, promising to return it to her afterwards. Plautilla believing his word, at once gave him the veil, though many mocked at her; and her faith was not misplaced; for S. Paul appeared to her in a vision, and restored the veil, stained with blood. It is said that

when the saint's head was struck off it bounded three times on the ground, and at each place where it touched a fountain of water sprang forth, the first hot, the second warm, and the third cold. The spot is still venerated as the "Tre Fontane," and the fountains remain, though the difference in their temperature is no longer perceptible.

S. Paul the hermit of Thebes. *See* S. Anthony.

SS. Paul and John, brothers. *See* SS. John and Paul.

S. Paul of Léon. *See* S. Pol.

S. Paulinus of York, A.D. 644, Oct. 10, was sent from Rome to assist S. Augustine in his great work of introducing Christianity into England. His preaching was very successful, for he converted King Edwin, and Coifi the high priest of the Druids, and the people soon followed their example. Paulinus became the first Archbishop of York, which high office he worthily held for forty years.

S. Peter the Apostle June 29, A.D. 65. The history of the first of the apostles is fully given in the New Testament, and it will only be necessary here to notice the various legends that have been related of him. At one time there was a powerful magician among the Jews, Simon Magus by name, who was so enraged at being surpassed by the wonders wrought by the apostles, that failing to extract their secret from them by bribes, he threw his books into the Dead Sea, and departed to Rome, where he became a favourite of the Emperor Nero. S. Peter, determined to defeat him finally, followed him to Rome, and being joined by S. Paul, challenged the sorcerer to make good his boasted powers, and to raise a dead youth to life in the presence of the emperor. Simon tried all his arts in vain, but at the word of the apostles the dead at once arose. Then Simon endeavoured to assert his power by flying in the air, and having crowned himself with laurels, he sprang from a high tower, and was supported in the air for a short time by demons. S. Peter, however, fell on his knees and prayed that they might drop him, which they imme-

diately did, so that he fell and was dashed to pieces. When the first persecution under Nero broke out in Rome, the Christians implored S. Peter not to peril his life, which was so precious to the Church, by remaining in danger, and at length with great difficulty persuaded him to flee from the city. As he was hurrying along the Appian way, and was about two miles from the gate, he suddenly met our Lord Himself journeying towards Rome bearing His cross. S. Peter exclaimed in surprise, "Lord, whither goest thou?" (Domine quo vadis?)[1] Jesus, looking upon him with sadness, replied, "I go to Rome, to be crucified again," and vanished. And S. Peter knew it was a sign that by deserting his place he was denying his Lord, and so returned at once to the city. Being taken and imprisoned with S. Paul in the Mamertine dungeon, he converted their gaolers, Processus and Martinian. When S. Peter wished to baptize them, there was no water; but at his prayer a spring broke through the stone floor, and remains to this day. Soon after, S. Peter was taken out and crucified, with his head downwards at his own desire, for he declared himself unworthy to suffer the same death as his Lord.

S. PETER of Alcantara, A.D. 1562, Oct. 19, was a Spanish Franciscan monk, who led a life of great sanctity and mortification. His faith and trust were so firm that on one occasion he was enabled to walk over water as safely as if it had been dry land.

SS. PETER EXORCISTA and MARCELLINUS, A.D. 304, June 2, were two priests, who, during the persecution of the Christians, were cast into a dungeon. Their gaoler had a daughter named Paulina, who was sick, and S. Peter undertook to heal her if her father would believe in God. The gaoler only scoffed, and put the two saints into a deeper dungeon, and loaded them

[1] The little church of "Domine quo vadis" at Rome, is built on the spot where this took place.

with chains, declaring that if now their god could deliver them he might then believe on him. That same night they appeared to the gaoler in his bed-chamber, who, awestruck at the power of God, immediately believed and was baptized, together with all his family and three hundred other converts. SS. Peter and Marcellinus were then condemned to be beheaded; and lest the Christians should honour the place of their burial, they were taken to a forest several miles from Rome, and there made to dig their own graves. They then received the crown of martyrdom with joy, strengthening and supporting one another.

S. Peter Martyr, A.D. 1252, April 28. This saint is honoured by the Dominicans only less than S. Dominic himself. He was born of heretical parents, in the north of Italy, but at the age of fifteen embraced the Catholic faith, and entered the Order of S. Dominic. The intolerance and zeal, amounting to cruelty, with which he attacked all heretics became so remarkable, that the Pope appointed him inquisitor-general. At last two noblemen of Venice, who had suffered much from the oppression of Peter, hired two ruffians to assassinate him. They lay in wait for him in a wood through which he was obliged to pass on his way from Como to Milan. He was accompanied by a lay brother, and the assassins fell upon them both, and murdered them with great cruelty. The last act of the saint was to endeavour to write the words of the creed with his blood upon the ground.

S. Peter Nolasco, A.D. 1258, Jan. 13, founder of the Order of Our Lady of Mercy for the redemption of captives. He was a young nobleman of Languedoc, who in his youth engaged in a crusade against the Albigenses; but meeting S. John de Matha he caught his enthusiasm for the relief of the suffering, and in imitation of the elder saint, founded an Order for the redemption of slaves, and prisoners for debt, to which he gave the name of "Our Lady of Mercy." It was

not originally a religious order, but consisted of knights and noblemen, with the King of Aragon at their head, who also gave them his own arms as a badge. It soon spread from Barcelona, where it was instituted, to all parts of Spain. S. Peter Nolasco became the first General, and spent his whole life in releasing captives from the Moors. Many visions were granted him, and there is a legend that when he was too old and infirm to move, angels carried him in their arms to the foot of the altar to receive the Blessed Sacrament. He died peacefully at a great age.

S. Peter Regalato, A.D. 1456, March 30, was a native of Valladolid, who having entered a Franciscan convent, became remarkable for his extreme devotion to prayer, and the piety and humility of his life.

S. Petronilla, first century, May 31, was the daughter of S. Peter, and accompanied him to Rome, where she was attacked by an incurable malady. When some of his disciples were at meat with him they asked the apostle why he did not heal his daughter. He replied, "It is good for her to remain sick," but to prove the power of the word of God, commanded her to rise and serve them, which she did, and then was obliged to lie down as helpless as before. After many years, having become perfect through suffering she was healed. Then, as her beauty was very great, she was asked in marriage by a young heathen nobleman named Valerius Flaccus. Fearing his power, she dared not refuse him, but told him to return in three days and she would go home with him. Meanwhile she prayed most earnestly to be delivered from this marriage; and her prayers were heard, for when at the end of the three days Flaccus came in state to espouse her, he found her dead. The friends who had accompanied him carried her to her grave, crowned with roses, and Flaccus followed them mourning bitterly.

S. Petronius, A.D. 430, Oct. 4, patron saint of Bologna, came of a

noble Roman family, and was converted to the faith while a youth. Having been ordained Bishop of Bologna, he set himself earnestly to suppress the Arian heresy in his diocese, and the success which crowned his efforts earned for him much fame.

S. PHILIP, Apostle, May 1, patron saint of Brabant and Luxemburg. Little is told of S. Philip in the Gospels, but legends relate that after the Ascension he preached in Scythia for twenty years, and then travelled to Hierapolis in Phrygia, where the people worshipped a great serpent or dragon, as a personification of the god Mars. S. Philip called it from beneath the altar, and when it came it sent forth such a horrible odour that many persons, among them the king's son, were killed by it. S. Philip restored them all to life; then holding up the cross he always carried, commanded the dragon in the name of that holy sign to depart, and it at once obeyed him. This so enraged the priests of the dragon that they seized the apostle, and having bound him to a cross, stoned him to death.

S. PHILIP the Deacon, June 6. All we know of this saint are the three notices of him in the Acts of the Apostles; his ordination to the office of Deacon, (Acts vi. 5), and the history of the conversion and baptism by him of the eunuch of Candace, Queen of Ethiopia. (Acts viii. 26.) He also had "four daughters, virgins, which did prophesy," and entertained S. Paul in his house when the apostle was on one of his journeys. (Acts xxi. 8.)

S. PHILIP BENOZZI, A.D. 1285, Aug. 23, principal saint of the Order of the Servi, was born in Florence, and intending to be a physician, studied medicine in various places in Europe. But one day, when he had returned to his native city, as he was praying in the Church of the SS. Annunziata, he beheld a vision of the Blessed Virgin, who called him to join her *Servants*. He immediately obeyed, and entered the newly

founded Order of the Servi. He soon became noted as a preacher, and exerted himself to the utmost to reconcile the different parties which were then waging war in almost all the cities of Italy. He became General of the Order, and obtained for it the confirmation of the Pope. Many legends relate his good deeds and miracles. Once while he was going to visit the Pope, he met a poor leper by the way, and gave him his only shirt. Another time, as S. Philip and some of his companions were mounting the steep road of their monastery of Monte Senario, some profligate young men, gamblers, mocked and insulted them. A storm coming on, the youths fled under a tree for shelter, but were all killed by lightning, while the monks peacefully proceeded on their way. S. Philip among other miracles of healing, cured a woman possessed by an evil spirit; and even after his death wonders were wrought by his relics.

S. Philip Neri, A.D. 1595, May 26, founder of the Order of the Oratorians, was of a noble Florentine family, and early became remarkable for his scholarship and for his great charity. He became the almoner, and was often the counsellor, of S. Charles Borromeo, and always used his influence for the utmost good. He went to Rome as tutor and director to the noble family of the Massimi, and while he was there the son and heir fell dangerously ill. S. Philip came to him and asked him if he was willing and resigned to die. He said, "I am." Then S. Philip answered, "Go in peace," and he at once lay back, and expired peacefully. Active works of charity were ever the principal objects of S. Philip's life, and he united with himself young noblemen and students, whom he formed into a community. They bound themselves by no vows, and did not withdraw from the world, but only devoted themselves to the care of the poor and helpless. The Order took the name of the "Oratorians," from the little oratory where they first assembled; and received the confirmation of

the Pope, who at the same time gave them the Church of S. Maria della Navicella. S. Philip Neri died at the age of eighty-two.

S. Phocas, A.D. 303, July 3. Patron saint of gardens and gardeners, lived outside the gate of the city of Sinope, in Pontus, and supported himself on the produce of his garden, giving all beyond absolute necessities to the poor, and entertaining all homeless travellers who came to him. One night two strangers asked for admittance, and he received them most hospitably, setting before them the best he could provide. Then they told him that they were in search of a certain Phocas, who had been denounced as a Christian, and that wherever they found him they were to put him to death. Phocas said nothing, but having shown them their bed-chamber, went out and dug a grave among the flowers in his garden. The next morning he told his guests that he was the Phocas they sought. At first they recoiled from shedding the blood of their host; but when he declared himself ready and willing to die for God, they beheaded him on the edge of the grave he had himself dug, and buried him there.

S. Placidus, A.D. 584, Jan. 15, was the son of a Roman Senator, who confided him to the care of S. Benedict when he was only five years old, and he grew up to become the constant companion of the saint. After the death of S. Benedict, Placidus went to Sicily, where his sister, S. Flavia, and two of his brothers, joined him; but in a few years pirates attacked their convents, and the whole family, with thirty of their companions, suffered a cruel death at their hands.

S. Pol or Paul de Léon, A.D. 573, March 12, patron saint and first Bishop of Léon, and founder of the cathedral in that city, was a Welsh prince, who at the age of sixteen retired to Brittany. Here he lived a life of good works, subsisting on bread and water only, and performing many miracles and wonders. He is said to have freed the Isle of Ratz from a devastating

dragon, by commanding it to cast itself into the sea; and a little bell, still existing, and by which many marvellous cures of headache and ear-ache are said to be wrought, was, according to the legend, found by S. Pol in the mouth of a fish.

S. Potitus. *See* S. Ephesus.

SS. Praxedes and Pudentiana, A.D. 148, July 21, and May 19, were the daughters of the Senator Pudens, with whom S. Paul lodged when he was in Rome, and together with their father, their mother Sabinella, and their brother Novatus, became converted to the Christian faith. When their parents and brother died, these two saints inherited all their possessions, which they spent in relieving the poor; and when the persecution of the Christians broke out, they sheltered numbers in their own house, remains of which are still to be seen in Rome. They visited those who had suffered torture for the faith, and carefully tended their wounds. They also reverently buried the bodies of the martyrs, and having collected their blood in a sponge, put it all in a well near their house. Although they daily perilled their lives they neither of them suffered martyrdom, but died in peace, after giving all they had to the poor. A priest named Pastorus aided them in their works of mercy, and afterwards wrote their history.

S. Prisca, A.D. 275, Jan 18, was a Roman virgin, who being denounced as a Christian when only thirteen years old, was thrown to the lions. Instead of attacking her they came and licked her feet, and she was in consequence imprisoned, and finally beheaded. Her body being cast out after her martyrdom, an eagle came and watched it till it was found and buried.

S. Procopius, A.D. 1053, July 4, was a King of Bohemia, who relinquished his crown to live as a solitary hermit in a forest. After many years, a prince named Ulrich, hunting in the forest pursued a hind till it fled for protection to S. Procopius,

who thus was discovered, and ever after honoured as a saint.

S. Proculus, A.D. 445, was a Bishop of Bologna, who suffered martyrdom by order of Totila, King of the Goths.

S. Proculus, A.D. *circa* 303, patron saint of Bologna, was a Roman soldier, who, moved with righteous indignation, slew with an axe the officer sent to enforce an edict against the Christians, and was immediately taken and martyred.

S. Protasius. *See* S. Gervasius.

S. Pudentiana. *See* S. Praxides.

Quattro Coronati, A.D. 400, Nov. 4, were four brothers, sculptors and architects, living in Rome, who, with the five artist companions with whom they are generally associated, and who are known as "i Cinque Martiri," refused to use their arts in the adornment of a heathen temple. For this they all suffered martyrdom on the same day, some being scourged to death, others thrown into the sea in iron cages, and the rest beheaded.

S. Quintin, A.D. 287, Oct. 3, was an officer in the Roman army who relinquished his post on his conversion to Christianity, and preached to the people at Amiens and in Belgium. At length being accused before the prefect, he was by his orders first impaled on an iron spit, and then beheaded. His body was thrown into the river Somme, but an angel appeared to a lady named Eusebia, and told her where she should find it. She had it reverently taken up, and buried in a chapel that she built to receive it. A church was soon erected over the spot, and around it a town arose, bearing the name it still retains of S. Quintin.

S. Quirinus, A.D. 130, March 30, was a Roman tribune, who becoming converted to Christianity enraged his officers by his preaching. At their orders his tongue was torn out and

thrown to a hawk, and he was then torn to pieces by wild horses, or, according to other accounts, beheaded with the sword.

S. Quirinus, A.D. 309, June 4, one of the patron saints of Austria, was Bishop of Sissek in Croatia, and suffered martyrdom by being thrown into a river with a millstone round his neck.

S. Radegunda, A.D. 587, Aug. 13, was the daughter of the King of Thuringia, and when quite a child was carried away captive with the rest of her family by Clothaire V. of France, whom she eventually married. She delighted in deeds of charity and self-denial. One day, being grieved at her inability to release some captives whose lamentations she heard, she prayed earnestly for them, and their fetters broke from off them, so that they could escape. At the end of her life S. Radegunda retired from the world, and entered a convent at Poitiers founded by herself, where she did much good in ministering to the sick and needy.

S. Ramon. *See* S. Raymond Nonnatus.

S. Ranieri, A.D. 1161, July 17, patron saint of Pisa, was a native of that city, of noble birth, and devoted to all worldly pleasures. One day, when Ranieri was in the midst of his folly, a holy man who was passing by looked sorrowfully upon him, and the young man, touched with a sense of his sins, at once turned his back on the world and resolved to live henceforward a life of repentance. He journeyed to the Holy Land, where he dwelt as a hermit in the desert for twenty years, undergoing the severest mortification but supported by many heavenly visions. He subsisted entirely on bread and water, for the latter of which he had an especial veneration, and wrought many miracles in connexion with it. Nevertheless, when a dishonest innkeeper mixed water with his wine, he exposed the fraud, and exhibited a demon of hideous form seated on the casks, to the wonder of all beholders. At length S.

Ranieri returned to Pisa, where he died, and was buried in th cathedral.

S. Raphael the Archangel, has always been considered the guardian angel of all human souls. He appears in the History of Tobit, as the leader of young Tobias. He is also supposed to have been the seraph who brought to the shepherds the "good tidings of great joy," on the first Christmas morning.

S. Raymond Nonnatus, or Ramon, a.d. 1240, Aug. 31, was a member of the Order of Our Lady of Mercy, and was sent to Algiers to ransom captives. There his heart was so touched by the misery he witnessed, that when his money was exhausted he sold himself, to be able to rescue one captive more. The Moors treated him with the utmost barbarity, and, to stop his preaching to his fellow-captives, put an iron padlock on his mouth. After many years of suffering he was released, and was made a Cardinal by Pope Gregory IX. Shortly before his death he was elected also to the office of General of his Order.

S. Raymond de Peñaforte, a.d. 1275, Jan. 23, was a Spanish nobleman, who early in life resolved to devote himself to religion, and entered the Order of S. Dominic. His devotion and active charity won the admiration of all, and he became the third General of his Order. He preached a crusade against the Moors with such effect, that the Christians did not rest till they had finally driven them from Spain. It is said that S. Raymond having dared to reprove the King of Aragon for his sins, the latter became so enraged that he refused to allow the saint to return to Spain from Majorca But Raymond spread his cloak on the water, and set his staff in the middle, with a corner of the cloak for a sail, and having embarked upon this he arrived safely at Barcelona. The king was so struck with astonishment at this miracle that he repented, and ever after accepted and obeyed the admonitions

of the saint. S. Raymond died at Barcelona in his hundredth year.

S. Regulus, sixth century, was a bishop in Africa, who, wearied at the ceaseless contentions between the Catholics and Arians, fled to Tuscany, where he lived for some time as a hermit. When Italy was invaded by Totila, King of the Goths, Regulus was beheaded; but he took his head in his hand, and walking some distance gave it to two awestruck disciples, who received and buried it.

S. Remy, or Remigius, A.D. 533, Oct. 1, was Bishop of Rheims, and the principal event in his life is the baptism by him of Clovis, King of the Franks. After his death his relics were first buried in the Church of S. Christopher, but afterwards translated to the Benedictine abbey at Rheims.

S. Reparata, 3rd century, patron saint of Florence before 1298, was a virgin, born at Cæsarea in Cappadocia, and when only twelve years old was denounced as a Christian before the Emperor. She suffered the most cruel tortures, and was finally beheaded. At the moment of her death, her spirit, in the form of a dove, was seen to ascend to heaven.

S. Richard of Pontoise, A.D. 1182, was a child crucified by the Jews, in ridicule of Christ, and in revenge for the injuries to which they were subjected.

S. Roch, A.D. 1327, Aug. 16. Patron saint of prisoners and the sick, especially the plague-stricken, was born in Languedoc, of noble parents, by whom he was virtuously brought up; but they died before he was twenty, leaving him vast possessions. These he sold at once, and having given all the money to hospitals and the poor, he started on a pilgrimage to Rome. When he reached Aquapendente, he found that city desolated by the plague, and directly set himself to nurse the sick in the hospitals. He worked with untiring love, and many wonders of healing were wrought through his prayers. Feeling that the care of the sick was his vocation, S. Roch

travelled from place to place wherever he heard there was the plague, only praying God that he might be found worthy to die a martyr to this cause. For a long time he toiled among the sufferers unharmed, but at length, at Piacenza, he took the plague, which was of a peculiarly virulent kind. As he could not bear to distress the other inmates of the hospital by the cries and groans of pain he was unable to repress, he dragged himself out into the streets, but was harshly driven away lest he should spread the infection. He just succeeded in reaching a wood, where he fell down hoping for death. But though he was far from all human aid, his little dog which had never forsaken him, ran daily into the city, and fetched thence a loaf of bread, and angels came and ministered to him till he recovered. Then he returned home; but he had become so altered and emaciated by disease and suffering that no one knew him, and his own uncle imprisoned him as a spy. He looked upon this as the will of God, and refrained from declaring who he was, and justifying himself. For five years he remained in the dungeon, until at last the gaoler, entering his cell one morning, found him lying dead, with a bright light shining around him, and a writing by his side revealing his name and history. His uncle, full of remorse for his unconscious injustice, buried him, with great honour, in his native town of Montpelier.

S. Romain, A.D. 639, Oct. 23, was Bishop of Rouen, and exerted himself so successfully against the heathen Gauls that he earned the title of "Apostle of Normandy." It is said that when Rouen was nearly destroyed by the overflowing of the Seine, S. Romain commanded the waters to go back; but as they receded, a terrible dragon issued from the slime and mud that was left. With the help of a murderer the saint overcame and destroyed the dragon; and in memory of this miracle the Chapter of Rouen had the privilege of releasing a criminal condemned to death.

S. Romualdo, A.D. 1027, Feb. 7, founder of the Order of Camaldolesi, reformed Benedictines, was a nobleman of Ravenna, and when only twenty witnessed the murder by his father of a near relation. Horror-struck, he resolved to devote his life to doing penance for his father's sin, if by this means he might expiate it. He entered the Benedictine Order at S. Apollinare-in-Classis, but was so much distressed at the lax and often sinful lives led by the monks, that he was filled with the desire to restore the order to its original purity. He was met with every possible opposition, and even persecution, in his good work, but he persevered notwithstanding all difficulties, and succeeded in founding many establishments of the reformed Order. He changed the habit from black to white in obedience to a vision; and the first institution being on a spot among the Apennines called the Campo Maldoli, the Order hence derived its name. S. Romualdo died after a life of constant labour and conflict, at the great age of a hundred and twenty.

S. Romulo, first century, July 23, was a Roman noble, who being converted by the teaching of S. Peter, received a mission from him to preach at Fiesole. He became the first bishop of that city; but when the persecution of the Christians broke out, he was taken, and cast into a dungeon. After enduring the most cruel tortures he was finally slain with a dagger.

S. Rosa di Lima, A.D. 1617, Aug. 30, was born in Peru, and from her earliest years showed a disposition to asceticism. When obliged to wear a wreath of roses, she arranged it so that the thorns should pierce her, and destroyed her beauty with quicklime to discourage her numerous suitors. She toiled night and day to support her parents, chiefly working with her needle. She became a member of the Third Order of S. Dominic, and died at the age of thirty.

S. Rosa di Viterbo, A.D. 1261, May 8, was a member of the Third Order of S. Francis, and did a good work in Viterbo, where, by

her preaching and example, she drew many to the service of Christ. Her boundless charity made her greatly beloved by all the people.

S. Rosalia of Palermo, A.D. 1160, Sept. 4, was a noble virgin, who renounced the world in her sixteenth year, and retired to a solitary cave on the Monte Pellegrino, where she lived engaged in prayer and severe penance, and died undiscovered. Many years after, her body was found unchanged, her head crowned with heavenly roses, and her name written on a rock near her. Twice since her death her intercessions are said to have saved the city of Palermo from the plague.

S. Rufina. *See* S. Justa.

S. Rusticus. *See* S. Denis.

S. Sabina, second century, Aug 29, was a noble Roman matron, converted to the Christian faith by her slave Seraphia. They both suffered martyrdom together under the Emperor Hadrian. The church in Rome bearing her name was built over the site of her house in the fourth century.

S. Scholastica. *See* S. Benedict.

S. Sebald, or Siward, A.D. 770, was the son of a Danish king settled in England, and accompanied S. Boniface on his missionary expedition to Germany. His preaching and wonderful miracles converted many. On one occasion, when he found two fellow-missionaries, SS. Willibald and Winibald, ready to perish with hunger and weariness, he changed stones into bread, and water into wine, for their support. Another time, when a family he often visited had exhausted their stock of firewood in a very severe winter, and were almost dying of cold, S. Sebald bade them bring in the icicles hanging round the roof to use for fuel, and they burnt brightly. While the saint was preaching at Nuremburg, a profane blasphemer scoffed at his doctrine; but S. Sebald prayed for a sign, and

immediately the earth opened and swallowed up his enemy. As he was sinking, he repented, and cried for mercy, and was rescued and forgiven by S. Sebald. Once the poor man whom the saint had miraculously supplied with fuel, fell under the displeasure of his lord for supplying his benefactor with fish on fast days, and so suffered the loss of his eyes. But as soon as S. Sebald heard it, he restored him to sight by his prayers For the rest of his life S. Sebald dwelt near Nuremburg, preaching and labouring for the conversion of the heathen with untiring zeal.

S. SEBASTIAN, A.D. 288, Jan. 20, patron saint against the plague, and pestilence, was born at Narbonne, of noble parents, and served as an officer in the Roman army. He was secretly a Christian, and used his power to the utmost for the protection of his brethren. He also converted to the faith many of his companions. At length two of them, Marcus and Marcellinus, were taken as Christians and put to torture, which they bore with unshaken constancy; but as they were being led to execution, their parents, wives, and children surrounded them, weeping, and beseeching them not to fling away their lives. This was harder to bear than the torture, and the two companions wavered. Just then S. Sebastian rushed forward, and earnestly prayed them to die sooner than deny Christ. At his words they hesitated no longer, and bravely went to their death, while almost all those present were converted by the exhortations of the saint. S. Sebastian was then denounced as a Christian; but the Emperor loved him, and endeavoured first to move him by reasoning with him privately. Finding this quite ineffectual, he ordered him to be shot to death with arrows, at the same time desiring that an inscription should be written over him declaring he had no fault but being a Christian. The archers having pierced S. Sebastian with many arrows left him for dead, but a devout widow, named Irene, who came to bury his body, found that life had not

departed, as none of the arrows had touched a vital part. She took him home, and tended him carefully till he recovered. His friends implored him to flee from Rome; but he determined to confront Diocletian once more, and waiting for him on some steps he was obliged to pass, addressed the Emperor, pleading for the persecuted Christians, and rebuking him for his sins. Diocletian was struck with amazement at the sight of the man he thought dead, but enraged at his words caused him to be beaten to death with clubs. His body was thrown into the Cloaca Maxima, whence it was rescued by a lady named Lucina, and buried in the Catacombs, near SS. Peter and Paul. From his connexion with arrows S. Sebastian came to be regarded as the especial patron saint against pestilence, (always symbolized by arrows), and there is a tablet in S. Pietro-in-Vincoli in Rome recording a notable instance of the deliverance by him of that city from the plague.

S. Secundus, patron saint of Asti, was one of the Theban Legion. *See* S. Maurice.

S. Sexberga. *See* S. Etheldreda.

S. Sigismund, A.D. 525, May 1, was Duke of Burgundy at a time when the contentions between the Arians and the Catholics were raging. His father was an Arian, and had murdered the Catholic parents of S. Clotilda, his near relation, but Sigismond was a devout Catholic. The false accusation of his second wife having caused him to put to death his eldest son, Sigismond bitterly repented of his crime, and prayed that he might suffer punishment in this world instead of in the next. And so it came to pass; for his kingdom was invaded by the sons of Clotilda, who imprisoned and then slew him. His body was thrown into a well, but was recovered, and buried in the monastery of S. Maurice.

SS. Simon and Jude, or Thaddeus, Oct 28. Very little is known of these saints, as much confusion exists in all histories of

them. They are generally considered to have been brothers, and, according to some accounts, kinsmen of our Lord; but according to others they were among the shepherds to whom the angels declared the glad tidings of Christ's birth. They are thought to have preached together in Syria and Mesopotamia, and travelling as far as Persia, to have been there taken and martyred, S. Simon being sawn asunder, and S. Jude slain with a halberd.

S. Siro, or Syrus, fourth century, was the first Bishop of Pavia. He ruled his diocese for fifty-six years, and it is doubtful whether he suffered martyrdom.

Sleepers of Ephesus, A.D. 250, June 27, were seven young men, named Maximian, Malchus, Marcian, Dionysius, Serapion, John, and Constantine, who in the persecution under Decius fled for refuge to a cave in mount Cœlian. There they fell asleep for 196 years, without knowing it was more than one night. When they awoke, one of them in fear and trembling ventured into the city to buy food, but was struck with astonishment to find everything changed, and all the people Christian. His strange behaviour aroused suspicion, and he was brought before the bishop, who by questioning him elicited the whole history of the miracle. Now at this time a heresy prevailed denying the resurrection of the dead, and when the Emperor Theodosius with the bishop and many others went to the cave to behold the sleepers, one of them, by the inspiration of God, declared that they had been raised before the day of judgment, that all might henceforward trust in the resurrection of the dead. And then they once more lay down, and their spirits peacefully departed to God.

S. Stanislas Kotska, A.D. 1589, Nov. 13, was a young Polish nobleman, who, meeting S. Francis Borgia, was persuaded by him to enter the Society of Jesus. He became noted for his devotion and humility; and it is said that once while he was

sick at Vienna, in the house of a Protestant, the Blessed Sacrament was brought to him by angels. He died in Rome when only seventeen.

S. Stephen, Protomartyr, Dec. 26. Nothing is related of S. Stephen beyond what we read in the Acts of the Apostles There is a legend which tells that, 400 years after his death, Gamaliel appeared in a vision to a priest, and revealed to him that he had buried the body of S. Stephen in his own garden, together with that of Nicodemus and other saints. The relics were found, and attested by many miracles, and those of S. Stephen were brought to Rome and deposited in the sepulchre of S. Laurence. *See* S. Laurence.

S. Stephen of Hungary, A.D. 1038, Sept. 2, was the first Christian King of Hungary, and became the apostle and legislator of his country, changing it from savage heathenism to peace and civilization. The Pope sent him the royal crown, which was preserved till a few years ago at Presburg.

S. Susanna, A.D. 290, Aug. 11, was a noble Roman virgin, related to the Emperor Diocletian, who, as she was remarkable for her beauty and wisdom, desired her to marry his son. She, however, had dedicated herself to God, and refused to comply with the wish of the Emperor, who became so enraged at this opposition that he ordered her to be slain in her own house.

S. Swidbert, A.D. 713, March 1, was a monk in a Benedictine monastery in Northumberland, who travelled to Friesland to preach to the heathen. He converted many, and built a monastery on the Rhine near Dusseldorf, where he died.

S. Swithin, A.D. 862, July 15, was Bishop of Winchester, and preceptor of Alfred the Great His charities to the poor were boundless, and when he died he desired to be buried with them outside the church. The clergy, however, desired to inter him in a splendid tomb within the church; but on the appointed day such torrents of rain fell they were unable to proceed.

This continued for forty days, and then the clergy accepted the warning, and obeyed the wish of their bishop in leaving his body in a humble grave.

S. Sylvester, A.D. 335, Dec. 31, was Bishop of Rome; but in the persecution under Constantine he fled to a cave on Monte Calvo. Meanwhile, the Emperor fell sick of a terrible leprosy, and was told by his priest that only a bath of children's blood could cure him. He therefore ordered it to be prepared; but on his way the mothers of the three thousand intended victims surrounded him, weeping and imploring mercy. Constantine could not resist them, and released the children, saying he would prefer death to the cruelty of such a remedy. That night SS. Peter and Paul appeared to him in a vision, and to reward him for his good deed, told him to send for Sylvester, who would show him a pool where he might wash and be clean. Then bidding him henceforward worship only the God of the Christians, they vanished. On awaking, Constantine sent for Sylvester, who came gladly, thinking it was to martyrdom. The Emperor conversed with him, and finally was converted and baptized, his leprosy completely disappearing when he emerged from the font. He conferred great benefits on the church; among others, he decreed that the Bishop of Rome should be chief over all others, and laid the foundation of the Basilica of S. John Lateran. Now the Empress Helena wished her son to worship the God of the Jews, and sent for the most learned among the rabbis to argue with S. Sylvester, but he confounded them all. Then one who was a magician defied Sylvester, saying he knew the name of the Omnipotent, which no creature can hear and live; and a fierce wild bull being brought in, he whispered the name in its ear, and it fell dead. Sylvester, however, declared that it was not the name of God he had uttered, but of Satan; for God, who made all things alive, did not strike dead; and he desired the magician to restore the bull to life, but he could not. Then Sylvester, making the

sign of the cross, commanded it to rise and go in peace, and it immediately obeyed him. All who were present, beholding this wondrous miracle, believed. Soon after, Constantine called upon Sylvester for aid against a terrible dragon, who daily devoured three hundred men, and the bishop completely overcame it, and binding thread thrice round its mouth, delivered it to the people to be slain. Sylvester once sheltered in his house a man named Timotheus, who was afterwards martyred for the faith. The prefect, believing that Timotheus had left a treasure, threatened Sylvester with torture if he did not give it up to him. The bishop only responded, "Thou fool, this night thy soul shall be required of thee;" and truly, when the prefect was at dinner a fish-bone choked him, so that he died.

S. THECLA, first century, Sept. 23, patron saint of Tarragona, was a virgin, living in Anconium, who, when S. Paul came to preach in that city, spent the whole day at the window listening to him. This conduct so enraged her betrothed that he appealed to the governor, who threw S. Paul into prison; but S. Thecla bribed the jailors to allow her to enter the dungeon, and receive more teaching from the apostle. When the governor heard of this, he ordered that S. Paul should be scourged and driven from the city, and that Thecla should be burnt; but the flames refused to touch her, and she escaped with S. Paul to Antioch. There she was again accused, and cast to wild beasts; but neither would they harm her, and therefore the people let her go. She once more joined the apostle at Myra, and there preached to the people, performing so many miracles of healing on the sick, that the jealousy and rage of the physicians were excited, and they sent a band of men to attack her. When she beheld them coming, she prayed for

deliverance, and a rock opened to receive her, and she was seen no more.

S. Theodore, A.D. 306, Nov. 9, formerly patron saint of Venice was a Roman officer under Licinius, who suffered martyrdom, after attesting his zeal for the faith by setting fire to the temple of Cybele.

S. Theonestus, A.D. 286, one of the Theban Legion. *See* S. Maurice.

S. Theresa, A.D. 1582, Oct. 17. Patron saint of Spain, and founder of the Scalzi, a reformed Order of Carmelites, was born at Avila, in Castile, of noble parents; and from her earliest childhood diligently studied the lives of the saints and martyrs. These so fired her imagination, that when she was nine years old she, and a little brother a year younger, set off alone to the country of the Moors, hoping there to obtain the crown of martyrdom. They were followed and brought back, and then resolved to become hermits; but their resolve was again frustrated. They therefore did what they could, spending all their money in almsgiving, and delighting in fancying themselves monks and nuns. However, after the death of her mother, Theresa became drawn into the pleasures of the world, till scarcely any religious principle was left in her mind. Her father, seeing this, placed her in a convent, and all her old enthusiasm for the religious life returned. Yet the struggle between her desire for the security of the convent, and her aversion to seclusion, was so great as to throw her into a serious illness. At length she decided to take the vows, and entered the Carmelite convent at Avila at the age of twenty. It was, however, twenty years before she found the peace she had hoped for in the cloister. She has left an account of her struggles, trials, and temptations, from which it appears that the "Confessions of S. Augustine" were her great comfort, and that reading them seems to have been the turning-point of her life. In time she began to occupy herself in

active deeds of charity, and at last entertained the idea of reforming the Carmelite order, which had fallen from the original severity of its rule. She began with eight nuns only, in a small convent built for her by her own townspeople, which she dedicated to S. Joseph; but in the course of twenty years she accomplished the great work of introducing the reformed Carmelite rule in the monasteries as well as in the convents. Her main principle was, that they should possess absolutely nothing, and should subsist solely upon charity. She founded seventeen religious establishments for women, and fifteen for men, and spent her last years in visiting and regulating them. All her life she suffered from disease, which greatly increased towards the end, and she died at length in the convent of S. Joseph. She wrote many religious works, and also a history of her own life.

S. THOMAS, Apostle, Dec. 21, patron saint of Portugal and Parma, also of architects and builders. Besides what we learn from the few notices of S. Thomas in the New Testament, tradition recounts that after the Ascension he travelled to India, where he found the Three Magi, and baptized them. He is said to have suffered martyrdom at Meliapore, being pierced with a lance at the foot of a cross he had raised. In the sixteenth century his relics were taken from that city, and deposited at Goa. The following legends are also related of him. Once, when he was at Cæsarea, it was revealed to him in a vision that he was to go with some messengers sent by Gondoforus, King of the Indies, to search for skilled builders and architects to erect the most splendid palace ever seen. He obeyed, and Gondoforus received him gladly; and having furnished him with large sums of money to build this magnificent palace, departed for two years. When he was gone S. Thomas gave away all the treasure in alms to the poor, and the king, on his return, was so enraged that he cast him into a dungeon, intending to devise for him

some horrible death. But just then the brother of Gondoforus died, and four days after appeared to the king, telling him that he had been shown by angels the glorious palace of gold and silver that Thomas, the servant of God, had built for him in heaven. Then Gondoforus hastened to the prison and released S. Thomas, who told him that those who would possess heavenly things must care little for the things of this world; and that though his riches might prepare him such a palace they could not follow him thither. It is with reference to this legend that S. Thomas is represented with the builder's rule. Another legend, known as that of the "Madonna della Cintola," relates that S. Thomas, being absent at the ascension of the Blessed Virgin to heaven, doubted the fact of her ascension, and desired to look into her tomb. It was found empty, and moreover the Virgin, in pity for his want of faith, dropped her girdle down to him to assure him of the truth; and this girdle has ever since been preserved as a relic in the Cathedral of Prato.

S. Thomas Aquinas, A.D. 1274, March 7. This saint, known as the "Angelical Doctor," was born in Calabria, of a noble family, and was related to many of the crowned heads of Europe. He was early noted for his piety, and gentleness and sweetness of temper, and when only seventeen entered the Dominican Order at Naples. His family were so enraged at this step that they seized and carried him home; but his resolution was not to be moved, and he converted his two sisters, who helped him to escape. He returned at once to his convent, where he concealed his great learning from a sense of humility, so that it was long unsuspected, and he was even nicknamed "Bos," the ox, for his apparent dulness. However, he gradually gained a reputation, which steadily increased, and he became the greatest theologian of his age. Various high offices were offered him, but he refused them all. He died at the Cistercian convent of

Fossa-Nova, spending his last strength in an effort to finish his Commentary on the Song of Solomon. His theological works are very numerous, and of great value.

S. Thomas à Becket of Canterbury, A.D. 1170, Dec. 29, is the most popular of English saints; but his life is too well known from English history to need repetition here.

S. Thomas of Villanueva, A.D. 1555, Sept. 17, was born of a noble Spanish family. His parents, though poor, gave all they could spare in charity, and Thomas followed their good example, even from a child giving his clothes and food to the poor. When he was thirty he entered the Augustine Order, and became remarkable for the power of his preaching. The Emperor Charles V. highly esteemed him, and often took his advice on ecclesiastical matters. S. Thomas was at length made Archbishop of Valencia, but he retained the same simple habits as before his elevation. His appearance was so poverty-stricken that the Chapter once presented him with a large sum of money to purchase a fresh supply of clothes, but he gave it all to an hospital. Almost his entire revenue he devoted to works of charity, carefully organized by himself. His extraordinary generosity to the poor earned for him the surname of "the Almoner."

S. Torpé or Tropes, A.D. 70, May 17, patron saint of Pisa, was a noble Roman, who served in the army under Nero. Having been converted by S. Paul, he suffered martyrdom by being beheaded. There is a tradition that, at the time of a great drought at Pisa, the head of S. Torpé was carried in procession through the streets, when by the prayer of the saint such torrents of water rushed down the bed of the river that the head itself was swept away. In the midst of the profound grief of the people two angels rescued the sacred relic, and restored it to the Archbishop.

S. Trophimus of Arles, first century, Dec. 29, was an Ephesian, the disciple of S. Paul, whom he accompanied on his journeys

(Acts xx. 4). It was his supposed presence in the Temple that caused the tumult related in Acts xxi. 27. The apostle was obliged to leave him at Miletum, sick (2 Tim iv. 20), but he afterwards followed him to Rome. He was sent thence to preach at Arles, and became first bishop of that city.

S. Ulrich, A.D. 973, July 4, patron saint of Augsburg, was born of a noble family, and was made Bishop of Augsburg at an early age. Many miracles are related of him, among others, that he once converted flesh into fish that his people might not break a fast. He was buried in the church of S. Afra, at Augsburg, and his shrine became a favourite resort of pilgrims.

S. Umiltà. *See* S. Humility.

S. Urban, Pope. *See* S. Cecilia.

S. Ursula and the Eleven Thousand Virgins, A.D. 237, or 383, or 451, Oct 21. S. Ursula is the patron saint of girls, especially schoolgirls, and women occupied in the education of their own sex. She was the daughter of the King of Brittany, and the fame of her beauty and learning spread so far that many princes desired to marry her; but she rejected them all. Among her suitors was Conon, son of the King of Britain, to whom she sent a message that under three conditions only would she accept him; first, that he must be baptized; secondly, that he would give her as companions ten of the noblest ladies of his kingdom, each with a thousand virgins as attendants, and a thousand also for herself; thirdly, that they should spend three years in visiting sacred shrines, She thought that her demand was impossible, or, if by any means it could be fulfilled, eleven thousand virgins would be saved. The messengers took back such an account of Ursula's wisdom and beauty, that Conon did not rest till he had gathered together eleven thousand virgins, and brought them to Brittany. Then S. Ursula assembled

them in a green meadow, and there preached to them so eloquently, that they were all converted, and received baptism in a stream flowing near. A large fleet of ships was prepared to take the virgins on their voyage. Accounts differ as to whether Conon accompanied them or remained in Brittany, but many bishops went with them. They had no sailors, the virgins themselves managing the vessels with the greatest skill; yet by some mistake they sailed north instead of south, and were driven up the Rhine as far as Cologne. Here it was revealed to S. Ursula that she and her companions should suffer martyrdom on that spot, and they all rejoiced greatly. They then proceeded up the river, and having crossed the Alps by the miraculous aid of angels, at length reached Rome. The Pope Cyriacus was much amazed at beholding such a company; but, when Ursula explained the cause of their coming and implored his blessing, he received them gladly. Now Conon, impatient at the absence of his bride, had followed her by a different route, and arrived in Rome the same day. He knelt with Ursula before the Pope, and received baptism at his hands, after which he no longer desired to marry her, but only to share her crown of martyrdom. Having performed their devotions at the shrine of SS. Peter and Paul, the whole company set out to return home. But at Cologne a tribe of Huns, instigated by some wicked officers, who feared that the whole Roman army in Germany would become converted, fell upon the virgins and slew them all. They met their fate without resistance, and rejoicing at their martyrdom. The King of the Huns was greatly struck by the noble bearing of S. Ursula, and wished to make her his wife; but she rejected him with scorn. This so enraged the barbarian that he bent his bow and pierced her with three arrows. Thus she died, and her spirit was born by angels to heaven.

S. Valerie, or Valère. *See* S. Martial.

S. Verdiana, A.D. 1242, Feb. 1, was a poor girl, who being adopted by a rich relation to wait upon his wife, made herself beloved and trusted by all. She became remarkable for the extent of her charity, and one day during a severe famine in Florence she gave away a large box of beans to the poor. When her master heard it he was very angry, but the next day the box was found miraculously replenished. At length she obtained her relation's consent to her retiring into a Vallombrosan convent, where, by her own request, she was walled up in her cell, and food was lowered to her through a little window. Daily two snakes crawled into this cell, and at first Verdiana was filled with repulsion at the sight of them; but she determined to conquer the dislike, and always shared her scanty portion of food with them. After many years of solitude and penance she was one morning found dead in her cell, by some peasants who came to provide her with food.

S. Veronica was, according to some accounts, the daughter of Salome, and niece of Herod; according to others she was the woman healed of the issue of blood by touching the hem of Christ's garment. When Jesus was on His way to Calvary, she gave Him a handkerchief to wipe His face, and ever after the representation of His features remained impressed upon it. Many cures were said to have been wrought by the sacred cloth in later years. S. Veronica was sent for to Rome to heal the Emperor Tiberius with it of a terrible disease, but he died before her arrival. She, however, remained in Rome with SS. Peter and Paul, and suffered martyrdom under Nero.

S. Victor of Marseilles, A.D. 303, July 21, was a soldier in the Roman army under Diocletian. During the great persecution, when commanded to sacrifice to Jupiter, he not only refused, but overthrew the altar and dashed the idol to pieces. He then underwent terrible tortures without flinching, and after

being crushed with a millstone was finally beheaded. When he died angels were heard singing "Vicisti, Victor beate, vicisti."

S. Victor of Milan, A.D. 303, May 8, was a Mauritanian, serving in the Roman army. While it was quartered at Milan he was accused as a Christian, and put to the severest torture, even being thrown into a heated oven. He finally suffered martyrdom by being beheaded.

S. Vincent, A.D. 304, Jan. 22, patron saint of Lisbon, Valencia Saragossa, Milan, and Chalons, was a native of Saragossa He was ordained deacon before he was twenty; and when the persecution under Diocletian broke out he was denounced as a Christian, together with his Bishop, Valerius. Now Valerius was so aged that his voice was inaudible; therefore Vincent, having obtained his leave to speak for both, spoke, proclaiming the faith and defying torture. The proconsul, enraged, banished Valerius, and inflicted the most horrible torture on S. Vincent, tearing his flesh with forks, and then casting him into a dungeon strewed with potsherds. But angels came and strengthened him, and his gaolers heard their songs and beheld the dungeon full of light, and were so filled with wonder that they fell down and worshipped God. Then the proconsul resolved to try another course, and had him laid on a soft bed covered with rose-leaves, and allowed all his friends to come and see him. But immediately he was placed there, his spirit, "as if disdaining such indulgences," departed peacefully. His body was cast out to the wild beasts, but a raven came and guarded it. Then it was thrown far out to sea attached to a millstone; but when those who had taken it out rowed back to land, they found the body already lying on the shore, and this wonder so alarmed them that they fled. Then the waves hollowed a grave in the sand, where the body lay, unknown, for many years, till the place of its burial was revealed to some Christians, who transported the

remains to Valencia. In the eighth century, when the Christians were driven from Valencia by the Moors, they took the body of S. Vincent with them, and fled to a certain promontory, which has ever since been known as Cape S. Vincent. Here again ravens guarded the remains of the saint; and when, four hundred years later, the King of Portugal translated the relics to Lisbon, two ravens sat on either end of the ship and guided it to its destination. The body of S. Vincent finally reposed in the Cathedral at Lisbon, the crows remaining always near it, till in the course of years they multiplied to such a large number that special sums of money had to be devoted to their support.

S. Vincent Ferraris, a.d. 1419, April 5, was born at Valencia, and having entered the Order of S. Dominic in his eighteenth year, became one of its most celebrated preachers. He travelled through almost every country in Europe, preaching and working miracles, and though he could only speak his native language, he was everywhere understood. He died at Vannes in Brittany, where he spent the last two years of his life.

S. Vincent de Paule, a.d. 1660, July 19, founder of hospitals for deserted children, and of the Order of Sisters of Charity, was born in Gascony, and entered the Franciscan Order at the age of twenty. He was once taken by pirates, and obliged to labour two years at Tunis as a slave, but at the end of that time he converted his master and his wife, and they all escaped together. Remembering all the suffering he had witnessed during his captivity, he set himself earnestly to do good to all prisoners, both to their bodies and souls, preaching to them, and endeavouring to ameliorate their condition. He did not rest here, but, filled with pity for the deserted children he found in the streets, he established a home for them called the "Maison des Enfants trouvés," and instituted the Order of Sisters of Charity to take care of them, and

for other works of mercy. S. Vincent de Paule was a friend of Cardinal Richelieu and Louis XIII., and attended the latter on his death-bed. He himself died at S. Lazare, having won the title of "Père des Pauvres," and the good works founded by him remain to the present day.

S. Vitalis, first century, April 8, patron saint of Ravenna, was a soldier in the Roman army under Nero, and together with his two sons, SS. Gervasius and Protasius, was converted to the Christian faith by S. Peter. Having supported one of the martyrs during his sufferings, and afterwards buried his body, S. Vitalis was accused as a Christian, and after undergoing cruel torture was buried alive.

S. Vitus, A.D. 303, June 15, patron saint of Bohemia, Saxony, and Sicily, of dancers and actors, and those who find a difficulty in early rising, was a young Sicilian nobleman, secretly converted to the Christian faith by his nurse. His father, who was a heathen, was so incensed when he heard of his son's conversion that he scourged him, and cast him into a dungeon. But angels came, and danced in the prison in the midst of dazzling light, and when the father of S. Vitus looked in and beheld this he was struck with blindness. The prayers of the saint restored his sight; but as he did not cease to persecute him, S. Vitus and his nurse fled to Italy. There, however, he was denounced as a Christian, and thrown into a cauldron of boiling oil. After his death a wolf guarded his body, till it was found and buried by the Christians.

S. Walburga, A.D. 728, May 1, was the niece of S. Boniface, whom she accompanied on his mission to Germany. She became abbess of a Benedictine convent at Heidenheim, which she governed so well that a community of monks was also put under her care. She was well versed in the study of medicine, and performed many wonderful cures. She was buried at Eichstadt, and a stream of oil issued from the stone near her

tomb, which the people called "Walpurgis oil;" and so many miracles of healing were wrought by it that it became a great resort of pilgrims, and a church was built over the spot.

S. Wenceslaus, or Wenzel, A.D. 938, Sept. 28, was Duke of Bohemia, and was converted to the Christian faith by his grandmother, S. Ludmilla. As his mother and brother, Boleslaus, remained heathen, war broke out between the two parties. S. Wenceslaus was protected in battle by angels; but his mother having induced him to visit her, Boleslaus murdered him at the foot of the altar. There is a familiar legend of S. Wenceslaus, that one cold winter night when he went out, as his custom was, to carry food and fuel to the poor, his aged servant who accompanied him was so overcome by cold that he felt he could go no farther; but the saint bade him set his feet in the footprints he made going before, and when the old man did so, warmth came from them and revived him, so that he could aid S. Wenceslaus in his good works without danger from the cold.

S. Werberga, A.D. 708, Feb. 3, patron saint of Chester, was niece of S. Etheldreda, by whom she was brought up in the convent at Ely. She founded many convents, and became Abbess of Repandum, where she had monks as well as nuns under her rule.

S. William of Aquitaine, A.D. 812, was Duke of Aquitaine, and noted for his bravery and wisdom. Having been converted by S. Benedict of Aniane he retired to a monastery built by himself, where he died not many years afterwards.

S. Zeno, A.D. 380, April 12, patron saint of Verona, was born in Africa, but having come to Italy was made Bishop of Verona, where he made himself remarkable for his good works, and his wise rule of his diocese. Legends differ as to the manner of his death, but he is generally considered to have suffered martyrdom under Julian the Apostate.

S. Zenobio, A.D. 417, May 25, was a noble Florentine, who, having been commissioned by the Pope to quell the religious contentions that distracted Florence, was elected Bishop of that city, and worthily filled his high office, converting many to the faith by his miracles and his example of devotion. He restored to life a man killed by falling from a precipice when on his way to bring relics to Florence from S. Ambrose. Moreover, a child who had been confided by his mother to the care of S. Zenobio while she made a pilgrimage to Rome, died during her absence. She laid him at the feet of S. Zenobio, and the saint's prayers restored him to life. When Zenobio was being carried to his grave in the Cathedral of Florence, such crowds of people surrounded him to touch his garment for the last time, that the body was pushed aside against a tree near the Baptistery, and the tree, though old and withered, at once put forth fresh leaves.

APPENDIX.

Notes on the Monastic Orders, and the Habits by which they are distinguished.

The oldest and most important Order is that of—

The Benedictines,

founded by S. Benedict, and distinguished by a habit entirely black. This Order, having been reformed at different times, embraces the following branches:—

The *Camaldolesi*, founded by S. Romualdo.
The *Carthusians*, founded by S. Bruno.
The *Cistercians*, founded by S. Bernard of Clairvaux.
The *Olivetani*, founded by S. Bernard dei Tolomei.
The *Oratorians*, founded by S. Philip Neri.
The *Vallombrosans*, founded by S. John Gualberto.

Of these the Camaldolesi, the Carthusians, the Cistercians, and the Olivetani are habited in white; the Oratorians in black; and the Vallombrosans in light grey.

The Augustine Order,

claiming S. Augustine as its founder, comprises the minor Orders of—

The *Brigittines*, founded by S. Bridget of Sweden: habit, black.
The *Premonstratesians*, founded by S. Norbert: habit, black or brown, with a white cloak.
The *Servi*, founded by S. Philip Benozzi: habit, black.
The *Trinitarians*, founded by S. John de Matha: habit, white, with a blue and red cross on the breast.

The *Order of Mercy*, founded by S. Peter Nolasco: habit, white, with a badge of the arms of the King of Aragon.

THE CARMELITES

claim as their founder the prophet Elijah, but were first definitely formed into an Order by S. Albert of Vercelli. The habit of the Order is dark brown with a long scapulary, and a white mantle. The reformed branch, known as—

The *Scalzi*, or barefooted Carmelites, was founded by S. Theresa.

THE DOMINICAN ORDER,

founded by S. Dominic, is distinguished by a white habit under a long black cloak with a hood.

THE FRANCISCAN ORDER,

founded by S. Francis of Assisi, and distinguished by a brown or grey habit bound by a knotted cord, embraces the following reformed branches:—

The *Capuchins*, dark brown habit, with a long pointed hood.

The *Cordeliers*, brown habit.

The *Minimes*, founded by S. Francis de Paula: brown habit, short scapulary with rounded ends, and a knotted cord.

The *Observants*, founded by S. Bernardino of Siena: grey habit, and cord.

The *Poor Clares*, Franciscan nuns, founded by S. Clara: grey or brown habit, and cord.

THE JERONYMITES

claim S. Jerome as their founder.

THE JESUITS,

founded by Ignatius Loyola, are distinguished by a straight black cassock and square cap.

THE ORDER OF THE VISITATION OF S. MARY

was founded by S. Francis de Sales and S. Jeanne Françoise de Chantal.

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